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Vol. 12, No. 8, pp. 283-338, plate 6 May 11, 1917

MIWOK MYTHS

BY
EDWARD WINSLOW GIFFORD

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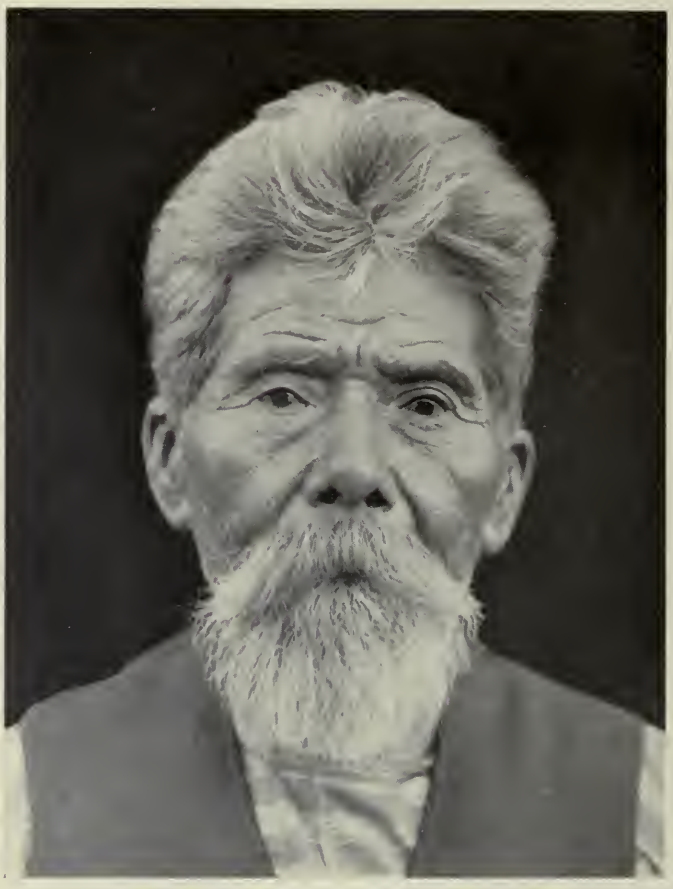

THOMAS WILLIAMS, OF JAMESTOWN

CENTRAL SIERRA MIWOK

Narrator of Stories nos. 1–11

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INTRODUCTION

The fourteen stories presented in this collection were secured during 1913 and 1914 among the Central Sierra Miwok of Tuolumne County, California. Three, which are exceedingly brief, were told by William Fuller of Soulsbyville. The remaining eleven were obtained from Thomas Williams of Jamestown, whose picture appears in plate 6.

All are sentence-by-sentence translations into English of myths which were recorded in Miwok on the phonograph.

These stories were formerly related at night in the circular assembly houses of the Miwok. Certain men versed in the myths often

travelled from village to village telling the tales in the assembly house of each village. Such a raeonteur was known as an utentbe, a name derived from utne, a myth. Eaeh utentbe was paid for his serviees, his audience presenting him with baskets, beads, furs, and food. Thomas Williams, who was formerly an utentbe, said that the telling of a myth often took all night. Not infrequently the myth was chanted. Eaeh myth, whether ehanted or told in ordinary prose, was accompanied by the songs of the various eharaeters. For example, with the story of Prairie Falcon's Marriage belong three songs, one sung by Prairie Falcon, one by his wife, and one by his father.

A eomprehensive collection of Miwok myths, including a number from the Central Sierra Miwok, has been published by Dr. C. Hart Merriam.[1] Stephen Powers includes three Miwok myths in his "Tribes of California."[2] Dr. A. L. Kroeber has printed a number of Southern Sierra Miwok myths.[3]

STORIES BY THOMAS WILLIAMS

1. THE THEFT OF FIRE

The Blaek Geese asked the White Geese to help them. They gathered in the assembly house.

Lizard lay on top of the roek and looked into the valley. It was then that he found the fire. He saw the flames issuing from the smoke hole in the top of a large assembly house. Then Lizard told Coyote that he saw the fire below. Coyote doubted him. Lizard said, "Come up here on top of the roek, look below, and you will see sparks coming from the assembly house." Coyote asked, "Where do you see the fire? I see no fire in that direction." Then Lizard said, "Wateh. There goes another spark." Coyote said to the Geese, "It is strange that we eannot see it. He saw it again." The Geese did not believe him. They said that he was deceiving them.

After sundown Coyote saw the fire, entered the assembly house, and told everyone about it. Flute-player (Mouse) said nothing. The people told Flute-player to go out and look at the fire. Flute-player merely said, "Yes." He took with him four flutes, but told no one

[1] The Dawn of the World: Myths and Weird Tales told by the Mewan Indians of California, A. H. Clark Co., 1910, Cleveland, O.

[2] Contrib. N. Am. Ethn., III, 358, 366, 367, 1877.

[3] Indian Myths of South Central California, Univ. Calif. Publ. Am. Arch. Ethn., IV, 202, 1907.

when he left. He played two flutes while he journeyed into the valley. When he arrived at the assembly house in the valley, he did not know how to enter. Bear, Rattlesnake, and Mountain Lion guarded the door, so that none might enter. Flute-player climbed on top of the assembly house. There he found Eagle with his wing over the smoke hole, so that none might enter. Eagle, however, slept. Flute-player was puzzled, for he did not know how to enter the house undetected. Finally, he cut two feathers from Eagle's wing and thereby entered.

When he descended into the assembly house, he found the people asleep. He went to the fire and filled two of his flutes with coals. Again he visited the fire, filling two more. He filled four flutes with the fire.

Then he started for home. All of the people awoke and looked for him. They ran all over the hills, but did not find him. Eagle sent in pursuit Wind, then Rain, then Hail. Hail caught flute-player. Flute-player, however, placed his flutes in the water before Hail caught him. He told Hail that he had nothing. He said that he would take no one's fire. Hail believed him and departed.

Flute-player then recovered his flutes and played upon them after Hail departed. He still had his fire. He said to himself, "I have my fire."

Finally, he arrived at home, arrived with his fire in the four flutes. Coyote came down the mountains to search for him, for he feared that someone had killed Flute-player. Flute-player sent Coyote back ahead of him to tell the people that he was returning with the fire. Coyote ran back and told the people to gather wood, told them that Flute-player was bringing the fire.

Flute-player proceeded slowly, so that Coyote, becoming impatient, went to meet him again. He met him when he was nearly home. Upon his arrival, Flute-player climbed on top of the assembly house. Then he played his flute. Everyone inside was cold. When Flute-player finished playing one flute he dropped coals through the smoke hole into the assembly house. Then he started to play a second flute. Before he finished playing the second one, Coyote interrupted him by shouting. Coyote told Flute-player to continue playing.

The people in the middle received the fire; the others received but little fire—the north people, the south people, the east people, and the west people. The west people did not talk very distinctly, because they received so little fire; the east people the same; the north people the same; the south people the same. Those who were close to the

fire talked distinctly. Coyote, who stayed at the door, received but little fire. He tried to talk, but shouted instead.

The people in the middle cooked their food. The others ate theirs raw. They talked different languages from the people in the middle. The west people talked differently; the south people talked differently; the north people talked differently; the east people talked differently. The middle people talked correctly, for they were around the fire. The people who were around the fire cooked their food. The people in the middle obtained the acorns and the manzanita. The others had nothing to eat. That which they ate was always raw. It was Coyote's fault, that the others talked incorrectly. If Coyote had said nothing, all would have received fire. He spoiled the scheme, when he shouted at Flute-player, for Flute-player stopped. He stopped before he had played the fourth flute and before he had distributed all of the fire.

All of those who received the fire talked the same language. All of those who were close to the fire had the same language. Some received the fire. Some did not receive it. That is why they did not speak the same language.

If Lizard had not found the fire, all would have died. He found the fire and saved the people. Lizard found the fire below. Flute-player went below to steal the fire to save the people from death. Coyote shouted to Flute-player to drop one coal in front of him. Then he dropped the coal and one went without fire. All of the middle people understand each other. The others do not hear one another very plainly. They would all have talked correctly, if they had all received fire. The people fought each other, because they did not understand each other's speech.

[The assembly house of the valley people was upon the west side of the San Joaquin River. The assembly house of the Geese was at Goodwin's Ranch, near Montezuma, Tuolumne County.]

2. BEAR AND THE FAWNS

"Sister-in-law, let us get clover. I like clover," Bear said to Deer. Then Deer replied, "Yes, we will eat clover." Bear said, "We will leave these girls (Fawns) at home. They always follow you." She told the Fawns, "We go to eat clover. Clover is high enough to eat now, I think. You girls stay at home until we return."

Bear said to her sister-in-law, "Let's go. We will be back to-night." Then they went below to eat clover.

After they had gone below, Bear said, "Let's sit down and rest." Then she continued, "Examine my head, examine my head. I must have lice on my head." Deer replied, "Yes, yes, come here and I will look for lice." Then she found lice on Bear's head. She found large frogs on Bear's head. When she found the frogs, she picked them off and threw them away. Bear asked her, "What is it that you throw away? Are you throwing away my lice?" Deer replied, "No, you hear the leaves dropping." Bear said, "Take them all out. I have many lice."

Then Deer removed them all. Bear asked, "What are you throwing away?" Deer replied, "I throw away nothing. You hear pine cones dropping from the tree." Bear said, "I think that you throw away my lice." Deer retorted, "No, those are pine cones dropping from the trees."

"Remove them all, then," said Bear; "remove them all. My head feels light, since you have finished picking the lice from it." Deer threw away the frogs, threw away large frogs.

Bear said to Deer, "Let me examine your head." Deer said, "All right." Bear examined Deer's head and said, "There are many." Deer's lice were wood-ticks and Bear proceeded to take them from Deer's head.

Then Bear said, "There are many. I do not think I can get them all by picking. You have many. Let me chew these lice and your hair with them. That is the only way I can remove them. You have many lice. I do not think that I have removed them all. There are many. Stoop and I will chew your hair. Do not be afraid. Stoop and let me try."

Then Deer stooped. She thought Bear's intentions were good. Bear examined her hair for a while, and then chewed. Instead of chewing Deer's hair, Bear bit her neck, killing her.

Bear ate all of Deer, except the liver, which she took home. She placed the liver in a basket and put clover on top of it. Then she went home. She proceeded homeward after sundown, carrying the clover in the basket with the liver in the bottom of the basket.

Arriving at home, she told the Fawns to eat the clover. She said to them, "Your mother has not come yet; you know she is always slow. She always takes her time in coming home." Thus spoke Bear to the Fawns, when she arrived at home.

The Fawns ate the clover. After they had eaten it, they saw the liver in the bottom of the basket. The younger one found it. She

told the older one, "Our aunt killed our mother. That is her liver." The older Fawn said to her younger sister, "Our aunt took her down there and killed her. We had better watch, or she will kill us, too."

They continued to eat the clover after finding the liver. Then the younger one said, "What shall we do? I fear she will kill us, if we stay here. We had better go to our grandfather. Get ready all of our mother's awls. Get all of the baskets. Get ready and then we will go. We will go before our aunt kills us. She killed our mother. I think it is best for us to go."

"Do not forget to take the awls," said the older Fawn, for she was afraid of being overtaken by Bear. The Fawns started with the baskets and awls, leaving one basket behind. Their aunt, Bear, was not at home when they left. When she returned, she looked about, but saw no Fawns. Then Bear discovered their tracks and set out to follow them. After she had tracked them a short distance, the basket, left at home, whistled. Bear ran back to see if the Fawns had returned. In the meantime the Fawns proceeded on their journey, throwing awls and baskets in different directions. Again, Bear started from the house. As she proceeded the awls whistled. Bear, thinking that the Fawns were whistling, left the trail in search of them.

The Fawns said, "We go to our grandfather."

As Bear followed them along the trail, the baskets and awls whistled and delayed her. Whenever Bear heard the whistles, she became angry and ran in the direction from which the sound proceeded. She of course saw nothing and returned to the trail. She heard a whistle in the direction of the stream. She ran toward it, but when she arrived there, saw nothing.

When she did not find the girls she became angry. She said, "Those girls are making fun of me." Then she shouted, "Where are you, girls? Why don't you meet me?" The awls only whistled in response and Bear ran toward the sound. Then she became still angrier and said to herself, "If I capture you girls, I will eat you. If I find you girls, I will eat you."

Bear continued to track the Fawns. She found the trail easily and saw their tracks upon it. She said, "I have found the marks that will lead me to them." She followed the marks upon the trail. "If I catch them, I shall eat them." She heard more whistling and that enraged her. Then she jumped on to a tree and bit a limb in two. It made her furious to hear the whistling. She said to herself, "If I ever catch those girls, I shall eat them." The baskets continued to

whistle on both sides of the trail, making her very angry, and retarding her progress. The Fawns had many baskets.

They followed the long trail until they arrived at a river. Bear was far behind. On the opposite side of the river they saw their grandfather, Daddy Longlegs. They told him that Bear had eaten their mother and that they wanted to eross the river in order to escape from her. Their grandfather extended his leg across the river so that they might walk aeross on it. Then they erossed on their grandfather's leg. In the meantime Bear eontinued to traek them. She still followed false leads beeause of the whistling of the baskets and awls. The following of false leads delayed her.

The Fawns said to their grandfather, Daddy Longlegs, "Let her eross the river. She follows us." Bear was still coming along the trail. The baskets, the soap-root brushes, and the awls continued to whistle, eausing her delay. The Fawns had many baskets, soap-root brushes, and awls.

After the Fawns had crossed the river, Bear arrived at the bank. She asked Daddy Longlegs, "Did the girls eome by this plaee?" He replied, "Yes." Then Bear told Daddy Longlegs, "The girls ran away from me." Daddy Longlegs asked, "Where is their mother?" Bear replied, "Their mother is siek. That is why she did not eome, and that is why I seek the girls. She told me to bring them baek."

Bear then asked Daddy Longlegs to put his leg aeross the river, so that she might cross. He said, "All right," and stretehed his leg aeross the river. Then Bear walked on Daddy Longlegs' leg. When she reaehed the middle, Daddy Longlegs gave a sudden spring and threw her into the air. She fell into the river, and had to swim to the opposite shore.

She found again the traek of the Fawns. Wherever the track was plain she ran rapidly to make up for the time lost. The numerous awls, whieh the Fawns had thrown to eaeh side of the trail, whistled as before.

"Hurry, sister, we near our grandfather's (Lizard's) house," said the older Fawn to the younger. Bear beeame exeeedingly angry and shouted in her rage.

"Hurry, she comes; hurry, sister, she eomes. We would not like to have her eateh us before we reached our grandfather's," said the older Fawn. Then the Fawns threw awls and baskets to eaeh side of the trail anew. As they approaehed their grandfather's house, Bear gained upon them. As Bear saw them nearing their grandfather's she shouted again in her anger.

The Fawns at last arrived at their grandfather's assembly house and asked him to open the door. The grandfather told the Fawns, "My door is on the north side of the house." The Fawns ran to the north side, but found no door. Then they called again, "Hurry, grandfather, open the door." He said, "My door is on the east side of the house." Then they ran to the east side, but found no door. Then they ran around the house. They found no door. They called again to their grandfather. He said, "My door is at the top of the house. Come in through the top."

The Fawns climbed to the top of the house and entered through the smoke hole. Their grandfather asked why they had come to see him. The Fawns told him, "Bear killed our mother." The grandfather asked, "Where is Bear?"

The Fawns said, "Bear took our mother down to the clover. She ate mother there. Then she returned to the house and told us to eat the clover which she brought. While we were eating the clover from the basket, we found the liver of our mother in the bottom under the clover, found our mother's liver at the bottom of the basket. The clover was on top of it." Thus spoke the Fawns to their grandfather. He asked them again, "Where is Bear?"

The Fawns replied, "She follows us. She comes. Yes, she comes."

Then Lizard, their grandfather, threw two large white stones into the fire. The Fawns sat by and watched him while he heated the two white stones. While he heated the stones, Bear came. She had followed the tracks of the Fawns to their grandfather's assembly house. Bear said to herself, "I think they went to their grandfather's." Meanwhile Lizard heated the white stones.

After looking around the assembly house, Bear called to Lizard, "Did the Fawns come here?" Lizard said, "Yes. Why?" "Well, I wish to take them home," said Bear. Lizard asked. "Why do you wish to take them home?" Then Bear replied, "I wish to take them home to their mother. Where is your door?"

Lizard told her that the door was on the north side of the assembly house. She ran to the north side, but found no door. She called again, "Where is the door?" "It is on the west side of my assembly house," said Lizard. Bear was very angry, but she ran to the west side of the house. She found no door there, so she asked again. Lizard said, "It is on the east side of my assembly house." Again she found no door, and she became exceedingly angry and asked him crossly, "Where is the door?" Lizard replied, "Run around the

assembly house and you will find it.'' She ran around the house four times, but to no avail. In more of a rage than ever, she asked Lizard, ''Where is your door?'' Then Lizard told her that it was at the top of the assembly house. Bear climbed to the top and found the opening.

Upon finding the opening, she shouted and said, ''I shall eat those girls.'' Lizard only laughed. Bear asked how she should enter. Lizard said, ''Shut your eyes tight and open your mouth wide, then you enter the quicker.''

Bear shut her eyes tight and shoved her head through the smoke hole with her mouth wide open. Lizard called to her, ''Wider.'' Then Lizard threw those two white stones, which he had heated, and threw one of them into her mouth. It rolled into her stomach. He threw the second one. It remained in her mouth. Bear rolled from the top of the assembly house dead.

Lizard told his granddaughters, ''She is dead.'' Then Lizard went outside and skinned Bear. After skinning her, he dressed the hide well. He cut it into two pieces, making one small piece and one large piece.

He gave the large hide to the older Fawn and the small hide to the younger. He said to them, ''Take care of those hides.'' Then he told the older Fawn to run and discover what sort of a sound the hide made when she ran. The older Fawn ran and the sound was very loud. Then Lizard told the younger Fawn to run. Her hide made a fairly loud sound, but not so loud as that of the older Fawn.

Old Lizard laughed, saying, ''The younger one is stronger than the older.'' Then he told them to run together. He pointed to a large tree and told them to try their strength against the tree. The older one tried first. She ran against it, splintering it a little. Then the younger girl ran against the tree at its thickest part. She smashed it to pieces.

Lizard laughed again and said, ''You are stronger than your sister.'' Then he told both to run together. They ran about and kicked the tree all day long. Lizard returned home and, upon arriving there, said, ''The girls are all right. I think I had better send them above.''

The Fawns said to Lizard, ''We are going home.'' Lizard asked them not to go. He said, ''I shall get you both a good place. I am going to send you girls above.'' Then the girls went up. They ran around above and Lizard heard them running. He called them

Thunders. He said, "I think it is better for them to stay there. They will be better off there." Lizard closed the door of his assembly house. Rain began to fall. The girls ran around on the top, and rain and hail fell.

3. YAYALI, THE GIANT

The Giant walked from below. He shouted as he journeyed up the mountain, shouted all of the way. He shouted to the people as he searched for them, shouted all around the hills.

Chipmunk answered him. Chipmunk told the people that someone was coming up the mountain shouting. "Perhaps he comes to tell us something," said Chipmunk. "I shall meet him." Chipmunk said to his wife, "I think your brother comes. I shall meet him, for I think he comes."

It was raining heavily when Chipmunk went to meet the newcomer. Chipmunk called to him, "Come, tell us who you are." The Giant answered Chipmunk by saying, "There is my meat." Chipmunk again answered the Giant's call, for he thought that his brother-in-law was coming.

Chipmunk at last realized that the newcomer was not his brother-in-law, and he said to himself, "I have found someone. I have met someone. He is not my brother-in-law." When Chipmunk saw the burden basket on the back of the Giant, he knew that he was not his brother-in-law. Chipmunk said to himself, "I do not think I will go anywhere now. I do not think I will be able to reach home." Just then the Giant approached him and asked him where he was going. Chipmunk replied, "My assembly house is over there." The Giant said, "Go ahead and I will go with you."

Upon arriving at the house, Chipmunk told the Giant to enter ahead of him, while he obtained wood and built a fire. The Giant insisted, however, that Chipmunk take the lead, saying that he was not a member of the family. "You are the owner of the house," said the Giant. "You lead into your own house. I am not the owner of it." Chipmunk demurred and asked the Giant to go ahead. "Take the lead, or you will freeze," he said to the Giant. "You have been in the rain and have become wet. I will build a fire for you."

Chipmunk's insistence was of no avail. Again the Giant said, "You take the lead. You are the owner of the house." Then Chipmunk, to save further argument, led the way into the house. The

Giant followed him. As they approached the door, the Giant reached into his basket, securing a stone. He threw the stone at Chipmunk, striking him on the back and killing him.

After he had killed Chipmunk, the Giant told Chipmunk's wife to help him bring in the meat. He then made himself at home and married Chipmunk's widow. He cooked Chipmunk, the owner of the house, whom he had killed. He told his new wife to eat of Chipmunk's flesh after he had cooked it. She said, "You eat it." The Giant insisted, "You eat it, you eat it."

After the Giant left the house, his wife (Chipmunk's widow) dug a hole in the ground. She placed in the hole her daughter by Chipmunk. She fed the little girl with deer meat.

The Giant returned at sundown. He had in his basket many people, whom he had killed. When he entered the house, he said to his wife, "We will not starve. We have plenty of meat." The woman told the Giant to eat the human flesh himself. She cooked deer meat for herself. She ate the deer meat. The Giant ate the people whom he had killed.

The Giant's wife cooked deer meat, with which she fed her daughter, whom she had hidden in the pit. She did not wish the Giant to see her daughter, for fear that he might eat her.

As the Giant departed the next morning, he said to his wife, "You have a better husband than you had before. He obtains more meat than your former husband, Chipmunk. I go now to get you more meat." He proceeded into the hills in search of more people. He told his wife before he left, that he would be back at sundown. As he departed he rolled a big boulder against the door, so that his wife might not escape. He rolled large boulders against both ends of the assembly house, and also one over the smoke hole at the top of the assembly house, where the smoke emerges. He closed the doors tightly with large boulders. After he had closed the doors, he went into the hills to capture more victims. He returned with a load of people in his basket. He had captured many large, fat people for his wife. He rolled the boulders aside and entered the house.

While he was away, his wife had cooked deer meat. The Giant wished to feed his wife upon fat people. He told her to eat the flesh of fat people. She said, "Yes," but instead she ate deer meat. The Giant thought that she ate the fat people, but instead she ate deer meat. He threw away some of the human flesh, because he could not eat it all. Again he obtained more fat people and cooked them. He

told his wife to eat the flesh of the fat people. He said, "If you do not eat them, I will kill you." He said, "I think you have a very good husband. He always obtains plenty of meat, when he hunts. He never misses a person with his stone." Again he returned with a large load of victims, whom he cooked for his wife. He cooked, and he cooked, and he cooked. When it became dark he danced. He was so tall that his head projected through the smoke hole of the assembly house.

The Giant's wife gave birth to two boy babies. Both of them were little giants. She wished to kill them, but she feared that the Giant would avenge their deaths. She fed them and they grew. All the while she kept Chipmunk's daughter in the pit. She fed her continually with deer meat. By the Giant, she bore two little giants.

When the Giant departed for the day, she took her daughter from the pit, and held her in her lap, while the two little giants slept. She cried all day, when the Giant was away. She mourned for poor Chipmunk. She feared the Giant, but she could not escape, because the boulders, which the Giant put against the doors, were too heavy for her to push away. So each day she sat in the house and cried.

"You eat them. This is the meat which I cooked for you. You eat them. This is the best one. I selected it for you." The woman replied, "Yes." Then the Giant danced. He danced. He danced. His head went through the smoke hole, when he danced. When he felt happy he danced, his head going through the smoke hole.

He told his wife, "Care for my sons. Don't lose them. Care for my sons. Do not fear hunger, for I will always bring you plenty of meat. I am always sure to obtain meat when I hunt." He went into the hills again in the morning to capture more women and boys and men. He killed everybody, old people, young people, girls, and men. He killed so many that he filled his basket in a very short time. His wife, however, had plenty of deer meat which Chipmunk had obtained for her.

Every night, when the Giant came home, he danced. After he had danced, he cooked the meat for his wife, giving her old men and old women. He took for himself the young people. When he came home, he brought pine nuts with his victims. The old white-shelled pine nuts, that were worthless, he cracked and gave to his wife, "Eat these pine nuts. Here are plenty of pine nuts. You will not become hungry, if you stay with me. Thus he spoke to his wife, when he came home each night. He said to her, "Eat these pine nuts, for I

perceive that you are hungry.'' His wife said, ''Yes.'' However, she deceived him, for she did not eat the pine nuts. When he was not looking, she threw them away. She threw them away, when he was not looking. At the same time, she made believe that she ate the pine nuts. She ate only pine nuts which Chipmunk had obtained for her. She did not eat those which the Giant brought to her. Each time that the Giant went away, she ate from her own stock of pine nuts, which Chipmunk had collected for her.

The old women and the fat women that the Giant obtained, he brought to his wife; also those women who were pregnant. He said to his wife, ''Eat. Eat well.'' His wife replied, ''Yes, I am eating them.'' Yet all the time she deceived him.

Again he went into the hills to hunt people. He travelled all over the country in his search. When he returned, he brought a large load of people. Upon his arrival, he cooked the old women for his wife. Then he danced outside of the assembly house. Afterwards he danced inside. His wife did not eat the old women whom he cooked for her. She said, ''Yes, I am eating,'' but she always deceived him. She worried every day, for fear that the Giant would kill her. That which he cooked for her she put into a hole, making believe, however, that she ate it. Instead, she ate deer meat. The Giant thought that she ate the persons whom he cooked for her.

The deer meat, which she cooked each day while the Giant was absent, she fed to her daughter in the pit. Each day, when she took her daughter from the pit, she cried. She felt sorry for the girl, because her father had been cooked in the fire. The thought of Chipmunk's sad end depressed her and made her cry all day, while the Giant was away. When the Giant returned in the evening, she hid her daughter in the pit. She herself lay over the pit, so that the Giant would not find her daughter. She sat over the pit, so that the Giant would not take the girl. The two sons of the Giant lay in the corners of the house. The Giant changed them from corner to corner, when he came home. The boys never cried. They laughed all the time. That is all that they did.

Chipmunk's brothers below dreamed about him. One of them said, ''I think I will visit him. I will see how he fares. I dreamed that he was sick.'' So spoke one of Chipmunk's brothers after he dreamed about him. He told no one that he was leaving, but proceeded secretly into the mountains. He did not follow the regular trail, but went through the brush, passing through the high moun-

tains. He spoke to no one of his proposed visit. He did not hasten, but travelled slowly toward his brother's home.

At last he arrived at Chipmunk's assembly-house. He said to his sister-in-law, "I am coming. Why are these large boulders against the door?" Then his sister-in-law answered him from within, saying, "Come in. The Giant killed your brother. He closes the door with those large boulders each time he goes out." Thus did his sister-in-law answer him, when he arrived at her house.

Then he rolled aside the boulders at each end of the house. His sister-in-law said to him after he entered, "The Giant killed your brother. Just see us. There are the Giant's two sons." Her brother-in-law then inquired about her daughter. "Where is my brother's girl?" he said. The woman replied, "She is in this hole. I did not want the Giant to see her." Thus spoke his sister-in-law, when she answered him.

Chipmunk's brother asked his sister-in-law when the Giant would return. She said, "Sometimes he returns after sundown, sometimes before sundown. Today he went far and will not return until to-morrow morning."

Then her brother-in-law told her to crush some obsidian. He said, "You can go home. The Giant has many brothers. If they overtake you, and try to catch you, while you are on your way home, throw the crushed obsidian in their faces. I shall not go. I shall remain here."

She crushed obsidian and placed it on a deer hide. After she crushed it, her brother-in-law told her to start for home. He warned her especially not to lose the obsidian. "If they catch you," he said, "you can use it. Throw it in their eyes." He then proceeded to dig holes in different directions.

Following his advice she started. Meanwhile he dug holes, one toward the south, one toward the east, one toward the north, and one toward the west. He dug them so that he might conceal himself and dodge from one to the other in case he were pursued. He made holes all around the assembly house, both inside and outside. After he had finished digging the holes, he did nothing. He rested and walked about outside of the assembly house.

He thought about the Giant and wondered when he would return. He went into the hills and cut a manzanita stick, sharpening one edge of it. He worked upon it all day, making it sharp. His sister-in-law

told him to be careful with it. He asked her what the Giant did when he came home. She told him that the Giant always danced, and that every time he danced, his head projected through the smoke hole, his head projected through the smoke hole at the top of the house. Chipmunk's brother said, "All right." He finally finished sharpening the manzanita stick, making it very sharp.

Then he walked around, he walked around. While he watched the Giant came over the hill. He said to himself, "I think that is he coming now." He stood outside and watched the Giant. As the Giant approached the house, Chipmunk's brother stepped inside. The Giant saw him and said, "There is another victim. There is another victim." The Giant was glad that he had another person to kill. The Giant followed close behind him into the house.

Chipmunk's brother had killed the two young giants. He gouged out their eyes after he killed them and threw their eyes into the fire, putting one in each corner. Before his sister-in-law had left, he had asked her where the young giants kept their hearts. She had told him, "In the ankle," and that is where he hit them with the stick, when he killed them. After he had thrown their eyes into the fire, he went outside. The young giants were in each corner beside the fire. The two young giants were dead.

Chipmunk's brother now talked to the Giant. He asked him, "What do you do first, when you come home?" The Giant replied, "I dance. Just watch me dance."

Then Chipmunk's brother went into his holes and came forth in different places. The Giant tried to catch him and followed him about, but Chipmunk's brother was too quick for him and dodged into the holes. The Giant chased him around the assembly house. Every time that the Giant neared him, he jumped into a hole, appearing again in another part of the house.

He told the Giant, "You cannot catch me unless you dance. After you dance, I will let you catch me. I want to see you dance first."

Chipmunk's brother stayed outside, while the Giant danced. He shouted at the Giant and said, "Dance more. Jump higher through that smoke hole. I like to see you dance."

The Giant did as Chipmunk's brother told him. While he danced, Chipmunk's brother with his manzanita stick climbed on top of the assembly house. Suddenly he struck the Giant across the neck, decapitating him. The head rolled down close to the spring near the house

and the body of the Giant collapsed inside of the house. Chipmunk's brother then cut the Giant to pieces and scattered the flesh over the trees, on top of the rocks, and inside of the assembly house.

One of the Giant's brothers dreamed. He dreamed that his brother was obtaining plenty of meat. He said to the other brothers of the Giant, "Let us visit our brother. He is married now and obtains plenty of meat every day."

Then a large number of the Giant's brothers proceeded to the Giant's assembly house. When they arrived at the house, they saw the meat hanging on the trees. "Plenty of meat, plenty of meat, plenty of meat. Our brother is quite expert with his stone," they said.

Then they cooked the meat which they found on the trees, not knowing it was their brother's flesh. They thought that it was the flesh of various people whom he had killed. Each of them ate a piece. They had all that they wished.

The youngest brother desired a drink, so they searched for the spring, which they found. Just as the youngest one was about to drink, he noticed the head lying beside the spring. "We ate our brother,' he said to his older brothers. Then they all returned to the house. The youngest one said, "Someone killed our brother."

"What shall we cry?" the youngest one said. One of the others answered, "Well, we will cry 'oak.' I do not know who killed our brother. We do not know whence the murderer came. Let us sleep and dream about it."

After sleeping, they arose. The one who had proposed that they sleep pointed to the south. The others did not believe that the slayer of their brother came from that direction. Each of the others said, "I have not dreamed about him yet. Let us sleep again." Again they awoke and the one who had dreamed said, "A man from the north killed our brother."

Again they slept, for they did not believe each other. One of them awoke and awakened the rest. "A man from the east killed our brother," he said. But they did not believe him.

The youngest brother, who found the head near the spring, started to cry. The others tried to stop him. He went again to the spring and thrust his head into the water. When he returned to his brothers, he pretended that he had cried more than they. They thought that the water on him was tears. They said, "He is the only one who really mourns for his murdered brother." Then they said, "Let's sleep again."

The youngest brother dreamed and awakened the others. He told them that he dreamed that a man from the west had killed their brother. He said, too, "Our sister-in-law is on the way to her father's house. I surely dreamed it."

They all said, "Let's cry." The youngest one objected, saying, "Let's sleep before we cry." Then he dreamed again. He dreamed that his sister-in-law was on the way to her father's house.

"Well, let's arise," said the youngest brother. "Let's try to catch our sister-in-law before she reaches her father's home." Thus spoke the youngest brother. "We must hurry," he said. "After we have made a good start, we can slacken our pace." They all proceeded on their way shouting.

Chipmunk's brother laughed after he killed the Giant. The Giant's brothers all ran and Chipmunk's brother laughed. Before their sister-in-law reached her father's house, the Giants overtook her. One of them said, "Here is our sister-in-law. You catch her," he said to one of his brothers. As one of them seized her, she threw a handful of crushed obsidian into their faces. They shouted, for she had thrown it into their eyes. Each one said, "Something is in my eyes. Hurry, remove it. Hurry, remove it. Hurry, remove it. Hurry, remove it." They examined each other's eyes for the obsidian. They looked and looked and looked. While they were examining each other's eyes, their sister-in-law left them. Again they pursued her and overtook her before she reached her father's house. They said to each other, "Catch her, catch her, catch her."

One of them caught her. Again she threw the crushed obsidian. She threw it into his face before he caught her. "I have something in my eye," he said. "I have something in my eye. I have something in my eye. I have something in my eye." Again they examined each other's eyes to remove the crushed obsidian. They looked and looked and looked.

Again they followed her. They said, "Let's hurry. Let's catch her before she reaches home. Hurry. She has her daughter on her back." Then they ran. They ran to catch her. Just as they were about to seize her, she threw the crushed obsidian in their faces again. Each of them said, "She has thrown something into my eyes." Then while they examined each other's eyes, she escaped.

After they had removed the obsidian from their eyes, they said, "Hurry. Let's catch her." Then they ran. "Catch our sister-in-law. Hurry," they said. When they attempted to capture her again,

she threw the obsidian in their eyes. "Something has come into my eyes. Something has come into my eyes. Something has come into my eyes. Hurry, remove it," each one said. "Hurry, so that we may catch her." They ran after her again. Every time they ran they shouted. Once more she threw the obsidian in their faces and one of them got it in his eyes. Again she ran and they pursued her. They said, "We will catch her and hold her this time. She will soon exhaust her obsidian." Again she threw the obsidian in their faces, when they tried to lay hands on her. She threw it into their eyes. Then they looked into each other's eyes and removed the pieces.

"Hurry," they said, "so that we may catch our sister-in-law." Then they ran. Once more she threw obsidian in their eyes, when they were about to seize her. Again she ran and this time they were close behind her. They shouted continually, while they ran. When they attempted to seize her again, she threw the crushed obsidian in their eyes. They looked in each other's eyes and removed the obsidian. This delayed them and prevented them from capturing her. Again they said, "Hurry, so that we may catch our sister-in-law." Once more they caught her and she threw the obsidian in their eyes.

"She approaches her father's home. Hurry, that we may catch our sister-in-law," they said. They ran. The woman had not lost her daughter, while she was running. When the giants overtook her again, she once more threw obsidian in their eyes.

The woman said to her daughter, "We will reach home safely. We will reach your grandfather's. Hurry and do not become tired. Hurry, or they will catch us." In the meantime the Giant's brothers were drawing closer to her. When they went to catch her, she again threw the obsidian into their eyes. They examined each other's eyes and removed the crushed obsidian. She escaped from them again, while they were removing it. She had very little obsidian left, but she was nearing her father's house. She was approaching it, while the Giants picked the obsidian from each other's eyes. "We are nearing home," she told her daughter, "so do not be frightened. Your grandfather (Lizard) will save us when we arrive there."

The giants ran close behind her, shouting as they ran. They stopped frequently to dance and to sing. Then they would run after her to catch her. When they were about to catch her, she threw the crushed obsidian at them.

She drew near her father's house. The Giants ran after her, saying to each other, "We must catch her before she reaches home."

When they had nearly captured her, she threw the crushed obsidian in their eyes. That was the only way she could escape from them. At last she reached the house.

She called to her father to open the door. She said, "A Giant killed your son-in-law. Hurry, open the door. The Giant ate your son-in-law." Thus she called to her father. Then he opened the door, which was a large rock. After his daughter had stepped inside, he spat on the door so that the Giant's brothers could not open it. The assembly house turned into rock, when he spat upon the door, turned into rock all around. The Giants encircled the house several times inquiring for the door. Lizard did not answer them. They finally became tired and sat down. Then they began to sing and dance. The old man asked his daughter, "Who are they? Who are they?" She replied, "They are the Giant's brothers." The old man, her father, said, "Let the wind blow them away. Let the wind blow them away. Throw them away. I do not want them here." Then a great wind came, but the Giant's brothers turned and blew the great wind back.

Then the old man in the assembly house called a great snow. The great snow came and covered everything. "Come and cover everything," said the old man, when he called the snow. After the snow had covered the Giants, they shouted and it melted. They shouted and the snow melted. After the snow melted, the old man said, "It is strange that they do not mind me. What is the matter with them? It is strange that they do not mind." Then he called the hail. He called the hail to try and force them to go away. He hoped that the hail would chase them away. Thus spoke Lizard, when he called the hail. When the hail started, the Giant's brothers shouted. The hail ceased immediately. Then Lizard, the woman's father, called for a flood. He wished the water to wash away the Giant's brothers. Thus spoke Lizard, when he called for the flood to help him. The flood came suddenly and washed away the Giant's brothers, before they had an opportunity to shout. They did not return, for they were drowned by the water.

Then the woman told Lizard, her father, "The Giant killed my daughter's father. He killed him. The Giant killed him. He ate him after he killed him. When the Giant came, we thought that it was Chipmunk's brother coming to tell us something. I told Chipmunk to go and meet him, when he shouted. I did not know that it was a Giant coming. Then Chipmunk went to meet the Giant. When

Chipmunk approached the Giant, he shouted to him and asked who he was. The Giant replied, 'Come here. I am here.' Thus spoke the Giant, when Chipmunk met him. Then the Giant said, 'That is my meat over there. I caught him, caught him, meat.' Thus spoke the Giant. We knew nothing about the Giant, but thought that he was Chipmunk's brother coming for a visit. Then Chipmunk brought the Giant home, brought the Giant home. He feared the Giant and tried to leave him in the bills, but the Giant followed him. Chipmunk's brother is there now. He has taken his dead brother's place. I do not know how he fares. He said to me, 'You go to your father. I will stay here. I will stay here and take my brother's place. I am ready for another Giant.' ''

[The Giant made his home on Table Mountain, near Jamestown, Tuolumne County.]

4. THE MAKING OF ARROWS

''What shall we do, brother? What shall we do? I would like to hunt. I do not know how we are to hunt. I do not know how we are to hunt. I do not know how we shall be able to hunt. I should like very much to hunt. I do not know how we can make arrows. We have nothing with which to cut. We know of nothing with which to cut. I do not know how we can hunt. We have nothing with which to cut. We do not know how to cut. I would like very much to hunt, brother. I do not know how we are to arrange it, but we will try. We have nothing with which to cut. I should like you and me to hunt together, brother. We have nothing with which to hunt.''

''Let us throw our grandmother into the water. If she does not want to go, we will pull her in. We will throw the old woman, our grandmother, into the water. After you have thrown her into the water, pull her out quickly. Pull her out quickly. Do not keep her in the water long. Do not keep her in the water long.''

Then Dove went. Dove went. He threw his grandmother into the water, threw her into the water. After he had thrown her into the water, he pulled her out quickly. He pulled her out quickly.

Then Dove went to his brother and said: ''I threw her into the water. I have already thrown her into the water. Come, I have her.''

His brother said to him, ''Pull one of her teeth. We will make a knife of it.'' Then he pulled one of her teeth, pulled one of her teeth. After they obtained the tooth, they commenced to cut, commenced to cut.

Then Prairie Falcon said, "Pull sinew from her arm. Pull sinew from her leg. We shall then have the cord for the bow." Thus spoke Prairie Falcon to his brother.

Dove obtained the sinew, as he was bid. Then they started to work on the arrows. They did not know how to begin. They made the arrows just by thinking. They made the bow. One of them told the other, "We will try." They made a good bow. They made a good bow. Nobody knew what the bow was. No one had ever seen a bow.

After they completed it, they looked at it. Prairie Falcon said to his brother, "I guess this will be satisfactory to hunt with." He told his brother to cut a piece of yellow pine. Thus spoke Prairie Falcon to his brother, after they had killed their grandmother. Then they cut the yellow pine with a knife made from their grandmother's tooth.

Their grandmother went into the water and cried and worried about herself. She said, "I did not think my boys would treat me this way."

The two brothers finished making their arrows and bows. They completed them. Prairie Falcon said, "These arrows are satisfactory. Let us try them." Thus spoke Prairie Falcon to Dove.

"We will see who can shoot the farthest." They shot toward the east end of the world. The arrows struck in the same place. The arrows struck in the same place. They did not strike in different places. They hit in the same place. After they had shot their arrows, Prairie Falcon said, "Let us race. Let us race. We will run to the place where the arrows struck. We will see who shot the farthest. We will see who shot the farthest."

Then they ran. Both started at the same time. Both started together. They both ran at the same speed. They ran together. One of them did not gain on the other. At last they reached the arrows. They arrived at the place where the arrows struck. Prairie Falcon said to Dove, "You are a pretty good runner. We both run about the same. Let us shoot again. Let us shoot again."

Then they shot toward the west end of the world. Again they ran to the place where the arrows struck. Neither won the race, for they both ran together. Prairie Falcon said to Dove, "We run the same. We run the same. I did not think that you could run so fast."

They shot their arrows again toward the east. The arrows struck

in one place. Then they ran. When they arrived at the arrows, both stopped at the same instant. They both stopped at the same time.

They shot again to the west end of the world. They shot toward the west. Then they ran to the place where the arrows struck. The arrows struck in a bush. When the brothers arrived, they saw the bush. One brother said to the other, "Let us dig this bush. It is good to eat. Let us dig it." They dug the bush from the lower side. Then they dug, dug, dug. They were nearing the end of the bush, nearing the end. They ate the bush as they dug. They ate while they dug. The root became thicker while they dug. They continued to dig, continued to dig. The younger brother said to the other, "Keep on digging. You will find the end pretty soon. Keep on digging." The older brother asked, "Do you see the end yet?" The younger one replied, "I am getting close to the end." He continued to dig. He continued to dig.

Then the grandmother, who had turned into Beaver, said, "I will have revenge upon those boys." She told the water to drown Prairie Falcon. The water came, while Prairie Falcon was digging, and drowned him. Dove escaped. He cried for his brother. He rolled and rolled over the hills. He cried for his dead brother. He rolled and rolled around the great mountains. He was scratched and bruised by the rocks and the brush. He bled all over. He mourned for his brother and cried for him. He said to himself, "I do not know what killed my brother." Thus he spoke to himself. He travelled all over the world crying, travelled to the places which he and his brother had visited together.

Dove met Spark. Spark asked him, "What are you doing? What are you crying about? Dove replied, "Something killed my brother. I do not know what it was." Then Dove sent Spark to investigate. Spark alighted close to the old woman. The old woman was still crushing bones. She was still crushing bones. A small bone flew out of the mortar. Spark seized it and put it on an arrow. Then he shot the arrow with the bone point toward Dove. The arrow struck in front of Dove, while he was crying. Dove picked up the arrow and looked at the point. As he was about to remove the bone point, it spoke to him. The point turned into Prairie Falcon. After the bone arrow-point transformed itself into Prairie Falcon, Prairie Falcon cried for his brother Dove, because the latter had so many wounds and bruises.

Prairie Falcon cried and cried over his brother Dove, because

the latter had bruised and hurt himself so. Brother Dove was bleeding. He had no hair. Then Prairie Falcon called the various kinds of birds together. He asked each to give him one feather. He said, "My brother has no feathers on him. Do me this favor. Give me one feather apiece." They each gave him one feather. Then he rehabilitated his brother Dove. He still cried for his brother Dove, for he felt sorry to think that Dove had cut and bruised himself so for him.

Then they went all over the world, searching for Dove's blood on the rocks, where he had struck. Every time that Praire Falcon saw a rock with his brother's blood upon it he cried, for he knew that it was his brother's blood and that those were the rocks which had cut his brother.

Dove recovered from his bruises and cuts and was soon well again. Dove said to his brother, "I am well now. Worry about me no more. Worry about me no more. Do not trouble about me. I do not want to lose you. See how poor you look now." Thus spoke Dove to his brother, while he was crying. This made Prairie Falcon cry the more.

Dove continued. "I thought you told me the truth, when you said that that bush was good to eat. If I had known that you were to be taken away from me so suddenly, I should not have let you dig that bush. That is why I do not want you to bother with anything after this. Our grandmother turned into a Beaver just as you fell, brother. If we had not attacked our grandmother, we should have had a grandmother still." Thus spoke Dove to his brother, Prairie Falcon.

Now they had no grandmother. Prairie Falcon cried because his grandmother had turned into Beaver. They both cried and cried for their grandmother. They did not know how to get back their grandmother. They went along the river. They saw Beaver in the riffle. They said, "There is Beaver." Beaver was their grandmother. They used to take their grandmother everywhere they went, but they lost their grandmother because of the arrows. At last they abandoned the search for her and went home. Their grandmother had turned into Beaver.

Everybody made arrows thereafter. Dove cried for his grandmother. Prairie Falcon cried, but they made arrows. They lost their grandmother because of the arrows.

5. PRAIRIE FALCON'S MARRIAGE

"Going, going to marry Prairie Falcon," Green Heron said. "Give me a large basket. Give me a basket, so that I may give it to Meadowlark." The two left that night after they had married the chief. "Where is my daughter going?" said Green Heron. When they returned, Coyote followed them. Coyote said, "You, Green Heron, what will you do when the chief becomes hungry?" Thus spoke Coyote, when he told them to prepare food for the chief.

Eagle told California Jay to obtain food. Then Coyote said to Eagle, "We go now to hunt rabbits." Coyote continued to California Jay, "Yes, that is all right. Let's go." "Whatever you people say is good," said Eagle to Jay. Then they departed.

Jay and Coyote went hunting. Coyote ran away and hid behind a rock.

Green Heron told his daughters to pound acorns. They said, "Yes." They went over to the mortar, where they pounded acorns. The chief arose from his bed to marry one of the girls. He had never known any girl intimately. Then he went to the assembly house and told his wife to pound acorns on the following day. Prairie Falcon told his sister to take the acorns to the girls. One of the girls, Meadowlark, gave birth to a boy baby. After she had given birth to the child, she pounded acorns. The Eagle visited her while she pounded acorns. He took her, Prairie Falcon's wife. "Why is that chief deceiving me by taking my wife away from me?" said Prairie Falcon, and he became very angry.

Prairie Falcon decided to go away. He said to his sister, "Give me a bow and arrow. I am going into the world." He killed one quail with an arrow. He took the quail with him. He said, "I do not think my sister eats anything." Then he travelled over the world, along the water towards the north. After that he returned home. He told his sister to tell no one where he had been.

"I will kill my wife, if she follows me. She deceived me, when she married me," said Prairie Falcon. Then he went around the world, returning again to his sister.

After returning to his sister, he visited his sister's husband, Lizard. Lizard threw the fire to him. Lizard said to his wife, "What will your brother do over there?" Then Prairie Falcon said to his sister, "I think he does not wish me to remain." "Hold back your dogs," said Prairie Falcon's sister to Lizard, for Lizard had rattle-

snakes and bears for dogs. "I do not want them to bite me," said Prairie Falcon to his sister.

"I go now to the place where my father died," said Prairie Falcon to his sister. His sister objected, saying, "Do not go; remain here," for she feared for him. Their father had died at the place to which he was going. "No, I go. My father went there and I go, too," said Prairie Falcon. His sister then said, "Well, you may go, then. Remember, if anything happens to you, that you did not mind me, when I told you not to go."

"You watch my wife, for she might follow me," said Prairie Falcon to his sister. "If she comes, I will kill her. She is a pretty woman, but I will kill her, nevertheless." His sister said, "Do not kill her, for she will save your life when you arrive at your destination."

His wife followed him all the way. He looked back to find that she followed him. She was coming. Prairie Falcon said to his brother-in-law, Lizard, "Watch her closely, for I shall take her. I do not think that I shall kill her." Lizard watched her and Prairie Falcon took her. "Yes, I am going," said Prairie Falcon. "Do not give me that girl," he said to Lizard.

He went north. He told his sister not to tell his wife where he had gone. "I go to the north," he said. "I go to the north. I feel lonesome." Thus he spoke to his sister, as he was leaving. "It is all right if they kill me. I go around the water. I do not think I shall come back. I go around the water. I think that will be the last of me. I do not think that you will see me any more."

He changed his mind, after he talked with his sister, and went to the south instead. He finally arrived at his destination.

Lizard said to his wife, "Your brother will be back, so the fire tells me." Prairie Falcon's sister said, "Our brother has returned."

Upon his return, Prairie Falcon found that his wife had started for the place to which he had been. He set out again to overtake her. He overtook her before she arrived at her destination. Then they proceeded on their journey together. Prairie Falcon said, "I go to the place where my father died. I shall take my wife with me."

He arrived there and found that his father, Owl, still lived. Prairie Falcon remained with his father. His father said to him, after he had stayed with him a while, "If they want your wife, give her to them, because she will save your life."

Prairie Falcon's brother-in-law, Lizard, told his wife that her brother had gone.

Prairie Falcon told his wife not to come near him after they had arrived at their destination. "Keep away from me," he said. Lizard threw the fire on the ground. Prairie Falcon told his father, "Fire comes." His wife saw the fire coming. Prairie Falcon told his father to return.

All of the ground was burned after Lizard threw the fire. Prairie Falcon told his wife that a large fire was coming. "We had better hurry or it will catch us." His wife replied that she did not believe him. She pulled two hairs from herself and threw them on the ground. They became a lake. She did this after Prairie Falcon left. She entered the lake and stayed in the water, while the fire burned around it. She swam around the lake. Finally she came out of it and went to her father. Upon meeting her father (Meadowlark man), she said, "We are safe now, the fire has gone out." Meadowlark's wife said to him, "We go to the place to which Prairie Falcon has gone." Then they went. They obtained a large rock, which rolled upon the wife's leg.

Prairie Falcon told his wife that they had arrived at their destination. "They are going to have a game with me," he said. "If they win, they will kill me."

Prairie Falcon's father, Owl, helped him. He helped Prairie Falcon in the game, which they played. Prairie Falcon called strong winds from every direction to help him in the race. The big wind came as they started the jumping contest. Prairie Falcon jumped about before he jumped through the hole. He jumped through the hole. It snapped at him, but just missed him. He said to his wife, "We have gone through one place safely. Now we are going to my father."

Prairie Falcon's father dreamed that his son was coming. Prairie Falcon's father said that he dreamed that his son was coming. "I am going to meet him. He is on his way, coming to see me. He is coming. I think they will kill him when he arrives here."

The people told him that his son had arrived. "We can have a game with him," they said. "He has arrived. He has brought his wife with him." Thus spoke Chief Mountain Sheep to his people. Mountain Sheep gave a festival in which games were played.

Mountain Sheep said, "We are going to have a big festival. We are going to have a football game. Get Prairie Falcon's wife. Bring his wife. I like his wife. He can have my wife." They took Prairie Falcon's wife and brought another woman to him. They held a

festival. They told Prairie Falcon that he could have his wife back after the games were over. Prairie Falcon replied, "All right." Then, upon second thought, he said, "No. I would rather have my wife with me. I will send the string of beads." Eagle said, "All right. I will take the beads over there."

The other girl went to Prairie Falcon, but Prairie Falcon told her not to come near him, told her to stay away. She slept in a different place. Then she went to Mountain Sheep and told him that Prairie Falcon did not sleep with her. Prairie Falcon's wife went to Mountain Sheep's house and stayed there overnight. Everyone liked her.

Prairie Falcon told Gopher to dig tunnels in the ground on Mountain Sheep's side of the field, so that he would stumble when he ran. Then Gopher made tunnels in the ground. Next day they played football. Roadrunner helped Prairie Falcon and Dove; so did Kingbird. They ran. Owl kicked the ball; then Prairie Falcon's side won.

Next day they played more games. Prairie Falcon won the first game played. Owl kicked the ball; from where it landed Coyote kicked it; then Dove. After that they played another game.

Then Prairie Falcon said to his father, "Give me my arrows. Mountain Sheep is tired. They will kill me, father, if they win the game. I shall forestall them." Then he killed Mountain Sheep with arrows. After he had killed him, he returned home.

He returned home to his sister. Then he told his wife that she should bathe. "After that we will go home," he said. Owl bathed her. After she had been bathed, they started for home.

Prairie Falcon told his sister not to worry. "I have been over to Mountain Sheep's place," he said. "That is all for Mountain Sheep. I killed him, just as he killed my father."

Prairie Falcon came again to the hole through which he had passed. He called upon the winds from every direction to help him pass safely through it. He told his wife to cling to him tightly, when he jumped. His wife clasped him tightly about the waist. The hole opened just as he prepared to jump. Then he jumped through it.

When he had passed to the other side of the hole, he said to his wife, "We are going home." Then he went to his sister's house again. He told her that he had killed all of the people on the other side.

His sister told him not to talk thus while his brother-in-law (Lizard) was listening. Then Prairie Falcon became angry and went home. Then he went beyond his home. He said that he would never

return to that place again. He took his son with him. He did not sleep in his home, but went beyond it.

He left his wife at the assembly house. He told her that he did not know whether he would return or not. He arrived at a large rock, which was his father-in-law's place. His father-in-law (Green Heron) asked him if he wanted anything to eat. He also asked him if he had won in the game. Prairie Falcon replied, "Yes, I went there and killed the chief."

He stayed at his father-in-law's place for two nights. Then his father came to take him home. He told Prairie Falcon that his wife was worrying about him. Prairie Falcon came down from the large rock and talked with his father. He told his father that he did not desire to return. Then Dove and Coyote came behind him. They told him that they had left one and that they had not found the other one. Dove and Coyote were given bear hides to sit upon. Then they told him to marry the girl with whom he had been going. He did not reply.

His father asked him what he ate, while he was traveling. He told his father that he had nothing to eat. His father told him that he would get him a quail, if he would marry. "Quail is the only thing I ever eat," said Prairie Falcon to his father. His father went hunting.

[Prairie Falcon's assembly house was at Goodwin's ranch near Montezuma in Tuolumne County. Mountain Sheep's village was at the south end of the world.]

6. THE FLOOD

Prairie Falcon told his people to prepare. He said, "Get ready, Eagle. Get ready, Flicker. Get ready, Dove. Get ready, Woodpecker. Get ready, Quail. Get ready, Kingbird. Get ready, Hummingbird. We are going. We are going. We are going, going toward the north. Hurry, prepare, for we must go at once, must go at once, must go at once." Thus he spoke, when he told his people to prepare. "We shall take the people. We shall take the people to the place where my father always goes."

Prairie Falcon said to Eagle, "Tell everyone, Eagle. Tell everyone, Eagle. Have your people prepare. Tell California Jay to come. Tell Coyote to come. Tell Hummingbird to come. We will go to the top of the great mountain."

Eagle said, "We shall follow our chief to the great mountain. We will go there, so that we may see how the world fares. I hear that a flood approaches. We are all going together. Do not say 'I shall stay home.' We are all going. Do not say 'I am sick.' Do not be lazy. We are all going, going toward the north. We will arrive there. We will see different sorts of people." Thus spoke the chief, when he told his people to prepare.

Prairie Falcon said, "We are all going. Do not stay behind. Take Chief Eagle for a guide. He knows the way. Hurry, the water comes. Do not stay at home, for you will drown. We are all going. We will try to escape from the flood." Thus spoke Prairie Falcon to Eagle. He continued to Eagle, "I do not think that the water will cover the great mountain. If we arrive there before it overtakes us, I think we shall be saved."

They hurried. "The water is just coming over the bluff," said Coyote to Chief Prairie Falcon. Coyote saw the water coming over the bluff. Flicker became frightened and fainted. They called Hummingbird to save Flicker's life.

Coyote said, "I am the only one who will drown, as I cannot run fast enough. One of my legs is cut off." They all went, except Coyote. He could not walk. He stayed on a big log as the water neared him. The water reached him and he floated with the log. Meanwhile, the people gained the mountain top. The water overwhelmed everything, making great caverns in the mountains. Coyote on his log drifted hither and thither and finally stranded in a different country. The water subsided after drowning all human beings.

Eagle said to Rattlesnake, "The flood washed us to this mountain top." Rattlesnake repeated this to his wife, saying, "The water washed those people to our mountain."

The water rose a second time. It rose higher than ever, and it washed down the great mountain where the Rattlesnakes lived. Eagle sent Dove into the air to survey the water for another mountain, where they might take refuge. Then he sent Hummingbird on a similar quest. Hummingbird found dry land, returned, and told Prairie Falcon.

"Hurry, let us go before the water overtakes us," said Prairie Falcon to his people, "for the water still rises." They went, taking Rattlesnake with them. On the way Rattlesnake bit Flicker, who was carrying him. They dropped Rattlesnake in the water, and he had to swim. He swam back to his home, which the water had not quite

covered. After he arrived there, the water rose higher and completely covered the mountain. Rattlesnake was forced to swim again, but as he could not find land, he became exhausted and was drowned.

Water flooded the entire world. At last Prairie Falcon and Eagle and their people arrived at a piece of dry land. There they found green fruit. Hummingbird told them not to eat the fruit. Then they sent Dove to survey the water and discover how humanity fared. Dove reported that all human beings were dead.

Prairie Falcon and his people were starving upon their piece of dry land. Prairie Falcon again sent forth Dove and Hummingbird with orders to bring back some earth. He told them to obtain mud. He instructed Hummingbird not to suck the flowers and Dove not to eat the weed seed. "Do not forget to bring mud," he said, "Do not eat the weed seed and do not suck the flowers." The water had subsided. Prairie Falcon said, when he sent Dove and Hummingbird, "Do not forget to bring mud. Do not forget to bring mud." Thus he spoke to Dove and Hummingbird. Then the two went to obtain mud. This occurred after all human beings were dead, after they had been drowned and after the great mountains had been changed. Then Dove and Hummingbird went.

7. THE REPEOPLING OF THE WORLD

Chief Eagle said, "Where is Coyote? Where is Coyote? He must try to resurrect the people. Where is Coyote? He must try to resurrect the people. What shall we do about our dead people? Who is going to help us? Tell Coyote to think." Thus spoke the chief. "Tell Coyote to think intently. All human beings are dead." So said Eagle to Coyote.

Coyote said, "I do not know how I shall bring them back to life." Thus spoke Coyote, when he answered Eagle. "But," he continued, "I will try to bring them back. I will try to bring them back."

He went to the top of a rock and slept. He dreamed that he saw a skeleton. Then he went to the chief and told him that he had seen a skeleton in his dream. The chief sent him back, saying, "That may help us. Go back and sleep again. If you dream again do not arise. The skeleton may talk to you."

Coyote said, "No one helps the chief. He feels lonely. He mourns each day for the dead Indians." Then Coyote dreamed of the skeleton again. The skeleton awakened him and told him to sing. The skeleton said, "If you sing, the people will return."

Coyote sang in a great cave. The skeleton told Lesisko [translated as "devil" by the interpreter] that Coyote was singing in the cave. Coyote sang, "Come back, all of you girls. Come back. Come back. Come back. Come back, all of you old people. Come back. Come back. Come back. Come back, all of you women. Come back. Come back. Come back." Thus sang Coyote, when he called the people back after Eagle asked him to resurrect them.

Prairie Falcon told Coyote to try hard to bring about the return of mankind. Coyote sang and cried for days and nights. Eagle cried. He said to Prairie Falcon, "I do not think Coyote will bring your people back." Coyote said, "The skeleton told me that, if I sang loudly each morning, some of the people would return, but not all." Then Coyote went to the chief and said, "The skeleton told me that by singing loudly every morning some of the people would return, but not all." The chief felt a bit better after he had this word from Coyote.

Coyote said, "I think that I shall bring my people back. I think that I shall." Thus he spoke, when he talked with the chief. He felt very happy, when he said this to the chief. Then he continued, "I will go back to the cave and sing."

Then he sang. He sang in the morning. First he brought one old man back to life. He tried to talk to the old man, but the latter would not answer him. The old man did not even shake his head. Coyote said, "I will try some more singing."

Coyote then visited the chief and told him, "I shall bring the people back, but they will not be the same people. They will be very nearly the same people, but they will be a little different." The chief laughed.

Then Coyote ran around the rock shouting, ran around the rock shouting. He felt glad that he had resurrected the people. He said, "I brought back my grandson. Now there are many people. Now there are many people. Now there are many people. I brought them back. Now they are nearly the same as they were before."

Then he climbed a hill. He ran around the hills and shouted. He went around the hills and shouted. Eagle said, "He has made the same people. Coyote has done well." Thus spoke Chief Eagle, for he was glad to see the people alive again. Coyote still shouted and danced in his joy.

The chief said to Hummingbird, "Go back and look at that mountain." Then Hummingbird went. All of the people returned. The

chief was glad to see his people. He said that the various kinds of baskets must return. The chief was glad. He said, "Coyote did it all." The chief told Chief Prairie Falcon, "Coyote secured the return of the people through the help of the skeleton." Then Coyote shouted, because he was glad that he had brought back his people. Thus spoke Coyote. Thus spoke Coyote.

Chief Eagle said, "He brought back the people." Coyote said to Prairie Falcon, "We have saved our people. They have returned to their places. I have brought my people back." He told no one. He just thought about it, when he brought the people back. No one told him what to do. When he saw the people, he was glad. Coyote said, "I do not know what happened to us. I do not know what it was, that killed our old folks. I do not know whence the water came." Thus spoke Coyote, while he was running.

Prairie Falcon said, when he answered his brother, "Yes, that is all right." Coyote shouted and shouted, when he secured the baskets, various sorts of baskets, the various sorts in which the people cook. He shouted and shouted, after he had brought back everything together with the people. He was glad to have his people again. Then he stopped shouting. He stopped shouting. He said, "It is all right. It is all right." But when he spoke he shouted again. Then he became accustomed to shouting and he still continues to do so. Because he was glad to see the people, he shouted.

8. THE SEARCH FOR THE DEER

"'What is the matter? What is the matter? What is the trouble that we see no deer? Have any of you seen their tracks? We do not see them.' That is what you people say each time that you return from hunting. Mountain Lion, you go back and look." Thus spoke a number of the people before daybreak. "Look for the tracks of the deer," they said. "We did not see their tracks. Look for their tracks, Eagle. See if you can find them. Look for their tracks, Eagle. What shall we eat, if we do not find the deer?" So spoke the people.

"Where is Fox? Where is he? We want him to find the deer. You hunters search for the deer." Thus spoke the people to their hunters.

All went into the hills before the sunrise. Each person went on a

hill. They went on the hills toward the north, but they saw no deer, The deer were in several large eaves. They did not eome forth in the morning as usual. They did not appear. The hunters searehed daily for them, but found no traeks.

The people eame together and said, "What is the matter with the deer? Even we cannot find their traeks." Fox, Blaek Fox, Mountain Lion, and Wild Cat held a eonferenee. "Do not you see deer traeks?" they asked each other. Each responded, "No. No. I do not see their traeks." Thus spoke eaeh of the hunters. Thus spoke the hunters after the deer went into hiding in eaves in the high cliffs.

Then the hunters asked, "Where is Crow? Let him seareh for the deer. We must find them soon, or we shall starve."

Mountain Lion said, "Where is Fox? Let him try to find the deer, for the hunters have very nearly given up." Fox answered, "I do not think that I ean find them. It is useless for me to try. None of you hunters have found them, so what is the use of my trying?" Thus spoke Fox to the people. He did not wish to try, for all the good hunters had already tried.

While they were assembled, they asked Mountain Lion if he had seen deer tracks. The people said, "We have seen no deer. We see but one traek each day, when we go out. We see no deer, but only the traeks." Thus spoke the people. The deer were hiding in a eave. Eaeh day one deer eame forth. The deer entered the eave from either end.

Fox said, "I will try, but I fear that I shall find no deer." Thus he spoke, when he left the people in seareh of the deer. He went, intending to do his best. He went to the south end of the world. Then he went around the world. He went to the plaee where the sun sets. Then he returned home. He told the people that he had seen no deer, that he could find none.

Again Fox, together with Crow, journeyed through the hills in seareh of deer. Fox returned, but Crow did not. Blaek Fox then went out in plaee of Fox. He went up a mountain and stayed there overnight. Blaek Fox was unsuccessful, however, for the next day he returned without having found the deer.

The people said, "Crow has not returned yet. He must have gone far. They sent Eagle and some of the people with him, saying, "You men try to find Crow, for he has not returned. Something must have happened to him." After a while Eagle and his people returned without having found Crow or the tracks of the deer. The people

were starving. They had nothing to eat. Eagle said upon his return, "We are starving. All that we have is water."

They next sent Wild Cat to search for the deer. Mountain Lion said to the second Crow, "You go. See if you can find the deer. I fear that if you cannot find them, we shall die. We shall starve." Then Crow went. He climbed first to the top of a high hill. The first Crow, his brother, had not yet returned. He stood on the top of the high hill, which is at the end of the world. Then he returned. He told the people that he could not find his brother. Thus he spoke, when he returned.

The chief said nothing, for he was worrying, because his people were starving. The chief said nothing, but was worried. Finally, he said to Mountain Lion, "You go. Let us see you go." Mountain Lion now went to locate the deer. He followed along the creek. Upon his return he said, "I do not know what is the trouble. I could not find them. I could not even find their tracks. I do not know what is the matter with them. I do not know what is the matter with Crow." "What is he doing so long away?" the people asked. "Let us see you find Crow," they said to Fox.

Then Fox departed, when the people told him to go. He went to a large rock. He returned and told the people that he could see no deer.

Then the people said that they would send the second Crow. "Let us see you try," they said. Then the second Crow went. He climbed a high mountain to the south. He saw nothing when he reached the summit. Then he returned and told the chief, "I saw nothing. Something must have killed my brother. I saw no deer. I do not know what is the matter with them. Perhaps they have gone somewhere. Perhaps my brother has followed them." Then Mountain Quail went into the hills. But he, too, returned and told the chief that he saw nothing.

Then they sent the second Crow again with instructions to remain two days in the hills and to see if he could find his brother. Crow left before sunrise and climbed to the top of a high mountain before the sun rose. The sun rose after he reached the summit. Then he looked down the mountain and saw a large cave. After he had seen the cave, he went down the mountain towards the water. After reaching the water, he prepared to drink. Then he did not drink. He returned home and told the people that he had seen a cave. He said, "After I discovered the cave, I went towards the water down the

hill. I intended to drink. However, I did not drink the water after I reached it. I thought about my brother and that is why I came home. I think the deer are in that cave."

Then the chiefs discussed the matter after Crow told them of the cave. He returned to the hill before sundown. Then he saw the deer entering the cave after sundown.

The chiefs assembled the people and, while Crow remained on the mountain, they gave a dance. All of the people, all of the hunters, assembled. They said, "Chief Crow has found the cave." Crow sang while he remained on the summit. He sang, "I bested the other hunters. I found the deer. We shall not starve now." Thus sang Crow after he found the deer. He returned and told the chief about the deer, told the chief about them, when he arrived at home. All of the people assembled. Chief Mountain Lion said, "We are saved now, because we have found the deer. I shall take my son. I shall put him to the test." He said that he was going to test the courage of his son. He placed his son within the cave. He put the people all around the cave in different places. He closed the exits of the cave. He did not want the deer to escape, so he closed the exits. He placed the people all over the hills, so that they might kill the deer as they came forth from the cave.

Wolf and Coyote came to help kill the deer. After Mountain Lion had everything ready, he sent his son inside of the cave to kill the deer. Then his son entered the cave. Young Mountain Lion went in to show his prowess. His father stayed outside. Then young Mountain Lion commenced to fight with the deer, but he fainted from the heat within the cave. His father entered and brought him out and laid him beside the stream. While he was rescuing his son, the deer escaped. They ran out on the other side of the cave, but encountered Wolf. Wolf started to pursue them, but he collided with a rock. Next the deer encountered Coyote further down the hill. They jumped over Coyote, but he pursued them, until his legs caught on a rock and he fell backwards. Some of the deer ran up the hill, where there was a band of people. They ran over all of the people and no one killed a deer. The people were starving and one of them died.

One of them died and the others felt very weak. They did not know what to do after the deer escaped. The chief said to his people, "Let us go home." Some of the people said to the chief, "We do not think that we shall reach home; we are starving." Then the chief went alone. He left his son beside the creek, left him there singing.

While proceeding along the creek, the chief met Skunk. Skunk asked the chief to stop for a while. Then Skunk said to the chief, "Let me ride on your back. I will dance on your back." The chief was not agreeable. He said, "You had better walk. I am not strong enough to carry you. I am starving. My people are dying." Skunk said, "Do not say that. If you say that I shall die. Give me a ride on your back and I will do you a favor."

Then the chief heard from the second Crow. The Indians were dying daily, starving to death, as they had nothing to eat. The chief said to Skunk, "I am going. I am going." Skunk besought again, "Let me ride on your back. Then I will save some of your people." The chief replied, "Come on, then." They went, Skunk riding on the chief's back.

The people were dying rapidly. Crow said, "The chief is returning." The chief was coming. The chief told Skunk to hang on tight. He said, "I am going to wade this river." Skunk said, "I do not care if all your people die, so long as I get this ride on your back across the river." The chief became angry when Skunk said that. "Get on, we are going to cross the river," said the chief. When they reached the middle of the river, the chief pretended to stumble. He fell down and Skunk lost his hold. Skunk drowned. The chief went on across the river.

As soon as he had crossed the river, he looked up the hill. He saw the first Crow descending the hill with a load of deer. Crow told the chief, "I killed many deer on the creek." The chief told Crow that all of the people had died. "That is Skunk's fault," said the chief. "He told me he would save my people." Crow said, "Your remaining people will be saved, for we have plenty of meat now. Thus spoke Crow to the chief, when he met him on the bank of the river.

9. SALAMANDER AND CHIPMUNK

Salamander said to Chipmunk, "Let me go to see my house. This same thing has been here for a long while. My son-in-law has been in this condition all the time. I could not get the big deer. I tried my best to kill him. I tried and tried to break his neck. I could not break it and he escaped from me. I could not kill that big deer. He escaped from me. I could not take that big deer. I could not take him. It frightened me, when I could not take him. I tried. I tried to break his neck. You had better tell my son-in-law."

Chipmunk said, "My father is lost, is lost, is lost because of Salamander's troubles." Thus spoke Chipmunk, when he started to search for his father. They were a long time finding his father's tracks. They found only old tracks on the rocks. When he found his father's tracks on the rocks he cried. He said, "I do not think my brother knows that his father is lost." So spoke Chipmunk to his son. He tried to find more tracks, but could not.

They crossed the creek and sought his father's tracks there. Across the creek he saw a large deer which he followed a long distance up the creek.

There he met two women. He stopped when he saw them approaching. He tried to leave the trail. Then he stopped. He did not want to go farther. "Let us catch him," the women said, "He is going to pass near us. We will not let him pass."

Chipmunk said, "Get away, please. I am searching for my father." He tried his best to push the two women from the path, but they would not move. Again he tried to pass between them, but they would not leave the trail. He did not want to do it, but again he tried to go between them. Then they caught him.

They called to their father to come down the mountain and help to take him up. "Father, we have caught a man, who is looking for his father. He has been searching and has had nothing to eat for ten days." Then their father came to help them take their prisoner home. "Keep your father away from me," Chipmunk said to the girls. "I do not want him to come near me."

"I think this is my last chance to attempt to escape from you girls. I wonder if my brothers know that I am going to be lost. This is my own fault. I should not have been caught, if I had not been looking for my father. I think they did the same thing to my father."

The girls called, "Father, throw a rope, throw a rope. We have caught our man." Thus they called to their father when they wanted him to throw them a rope. Thus they called, when they caught Chipmunk and when they told their father to throw a rope.

"He is my man, sister. He is my man," the younger sister said to the older. The younger one shouted again to her father, "Throw that rope. Hurry. We have our man. We have our man. I do not know what we shall feed him." Thus spoke the younger Deer girl, when she turned into a real woman.

"Throw, and throw, and throw that rope, father. I have my man. Mine. My man. Father, father, throw that rope. We must bring

him up there. I do not know what I shall feed him. I do not know what he eats."

Their father said, "My children, my children. My poor girls have caught their man. I do not know where they found him." Thus he spoke, when he threw the rope. He was glad to hear his daughter tell him to throw the rope. He said, "I do not know, I do not know, I do not know what they will feed him." Thus spoke the old man to his daughters. He was glad to have a son-in-law, for he was becoming old. Thus sang old Deer. He continued, "I do not know where, I do not know where, I do not know where they will keep him. I do not know where they will keep my son-in-law." So spoke the old man, when he saw his son-in-law. Thus he spoke, thus he spoke, when he felt glad that his daughters were considering marriage. He was so happy over his son-in-law, that he danced and sang.

"I have my man. I have my man," the girls said, when they talked to their father and told him to throw them the rope. "I want to bring him up there. Throw me the rope, father. I do not know what I shall feed him, when I get him up there. I have all sorts of things for him to eat, but I do not know what he eats." Thus they spoke after they caught Chipmunk, after they caught him, while he was travelling everywhere. "Father, throw that rope. Throw it. I am going to catch my man." Thus she spoke, when she told her father to throw the rope. "I have my man," she said, when she talked to her father at the top of the sky.

"Let us search for our brother," said Brown Bird to Tuyipitina [another bird]. He spoke thus while he sang in the middle of the water. Thus spoke Brown Bird, when he chased the deer after he had missed Chipmunk. "Get ready," he said, "We will search for our brother." Then Brown Bird and Tuyipitina went. They alighted on the horn of a deer and remained there. Brown Bird alighted on the horn a bit higher than Tuyipitina. "We have obtained the deer for which our brother has searched," said Brown Bird to Tuyipitina. The deer ran with Brown Bird and Tuyipitina. The two of them could not hold him. Brown Bird said, "Let us go, let us go." This happened in the night.

Chipmunk said, "I do not know who has captured me. I do not know where they will take me. I do not know where they will take me." Thus he spoke as the girls tied him. Thus he spoke while they tied him with the rope. He thought that it was to be his last time upon earth. "I do not know if anyone will find me," he said. "It

is Salamander's fault that I am eaught. If I eseape I shall even the seore with Salamander.'' Thus he spoke after they took him to the sky.

He did not know how to eseape. When he arrived there, he saw many deer. He was surprised to see so many deer. He sang. He sang there. He sang. He did not know where he was. He was afraid after they brought him there.

They eooked and eooked, eooked many kinds of seeds such as we [the Miwok] eat. The girls said, as they were about to feed him, ''Tell them to eook one kind of seed for him.'' Chipmunk did not want to eat seeds. There were all sorts of seeds, but he did not want them. They tried to feed him many kinds of seeds. In despair the girls said to eaeh other, ''I do not know what he likes to eat.'' They did not know what he liked to eat.

One of the girls told the deer, ''Here is this one, who always searches for us.'' All of the deer looked at Chipmunk. ''I do not know, I do not know, I do not know what we shall feed him,'' said one of the Deer girls. ''I fear we shall starve him.'' Thus they spoke, when they gave him the seed to eat.

''Take it away from me. Do not plaee it near me,'' said Chipmunk, for the seed did not smell good to him. They did not put the seed near him. Chipmunk said, ''You girls might just as well let me eat your father. I am getting hungry. I might just as well eat your father. I shall eat your father. There is no use trying to save him. The old man is pretty poor, but I shall eat him just the same.''

''Our father is aeross the way,'' said the girls. ''Let me see how I ean shoot with my bow and arrow,'' said Chipmunk. Then he began to sing and old Deer beeame fat. Old Deer beeame so fat that he eould scareely walk. Chipmunk continued singing. That was all he did. Finally he arose. He took one arrow with him. Then he knelt, the two girls holding him. He shot old Deer with the arrow. Deer was old, but he was fat.

One girl on eaeh side held him after he killed their father. They watched him, as he removed the fat and hide from old Deer. He intended to make garments of the hide.

''That is the way they treat us,'' said the girls as they watehed Chipmunk skinning their father. All of the deer were watehing Chipmunk. Chipmunk tried to keep the girls away from their father's body. He said, ''Keep away, girls. Keep away. You might step in the blood of your father.''

"I do not know where I shall go, after I have eaten this Deer," said Chipmunk. "If I do not leave this place, I think I must kill more." Thus spoke Chipmunk to himself. "I shall try my best to leave this place."

Chipmunk's older brother searched for him. He travelled all over the world, travelled to the edge of the world, looking for his brother. His older brother said, while he searched for him, "I do not know what has happened to my brother. I find him nowhere." Meanwhile Chipmunk ate the deer. The other deer stood about watching him. He ate and sang at the same time, while his brother searched for him all over the world.

Chipmunk's older brother said, "My brother, my brother. I do not know where he has gone." Thus he spoke as he travelled about the world in search of Chipmunk. He travelled night and day without food in search of his brother.

At last he arrived at the place where the Deer women had captured Chipmunk. His leg became entangled in some of the rope which they had dropped when they tied Chipmunk. He knew what had happened to his brother, when he found the rope. He cried and he cried, when he discovered what had happened to his brother. "I fear they killed my brother after they took him up there," he said. He cried, he cried, and he cried. He did not know how to climb to the sky, where his brother had been taken. While he cried, he said, "I shall try to climb somehow. If I reach that place, I will put the deer to sleep.

He went there in the night, crying all the way while he climbed. He found his brother. He said, "We are going home. We are going home." When he spoke thus, he cried anew. Then Chipmunk cried, when he saw his brother cry.

Chipmunk told his brother to cry no more, "For," he said, "I am still safe." His older brother sang, while he put the deer to sleep. "We are going. We are going. Get ready," he said. He brought a bow and arrows. Then he said to his younger brother, "You get on one end of this arrow. We are going." Then he shot two arrows. His brother hung to one and he hung to the other. The arrows struck at their home. Thus he brought his brother back.

He continued to cry after he had brought his brother home. He said to him, "You had better stay home. You had better stay home. Never hunt again." Thus he spoke to his brother and it made his brother cry. "Don't ever go into the hills again." Thus he spoke

to his younger brother, Chipmunk. "Don't ever go into the hills again. Do not go into the hills any more. They might catch you again." Thus spoke the older brother to Chipmunk.

Chipmunk said, "I was caught because of Salamander. All of this trouble is his fault. Salamander got me into this trouble. I will have revenge upon him, when I reach home." He was crying, as he walked toward his house. He sang also as he walked toward his house. He said to himself, "When I enter my house, I shall build a fire."

Salamander lay beside the fire. Chipmunk said to him, "I shall kill you. I shall throw you into the fire. You might just as well take your last breath now." Thus he spoke to Salamander after he had built the fire. He lifted him to throw him into the fire. He said to Salamander, "You are the fellow who deceived me. You told me that you saw large deer. You may just as well take your last breath on this spot." Thus he spoke when he threw Salamander into the fire. Thus he sang after he had thrown Salamander into the fire.

Chipmunk said, "I shall leave, leave this place. I shall stay here no longer." Thus he spoke, when he left. "I shall never return to this place. I am going, I am going to my home. I am going to my home to eat that which I always eat." While he proceeded homeward, he sang about the food which he would eat in his home. "I am going home, I am going home," he said, as he journeyed up the mountains toward his home. Thus he sang, as he journeyed toward his home. Thus he spoke, as he walked up the trail toward his home. Thus he sang, as he went over the trail at night. He looked for large deer as he went home in the night. He arrived at home about sunrise, reaching the house where dwelt his brother and his sister. He said to himself, "I have reached home. I am now with my brother and sister. Now I am safe. I shall worry no more." He was glad to be home.

10. LIZARD AND FOX

Lizard said, "I am going to see the worms." "Do not come near me. Do not come near me," said Worm. "You do not smell good," Lizard said, when he saw Worm. "Keep away from me. Keep away from me. Do not come near me. Keep away from me. Keep away from me. I do not want that grass after it is cooked. It does not smell good." Worm was on the fire. "I did not like him after I

had a good look at him,'' said Lizard. He said that from the top of a big log. He did not like to drink water. He did not want to drink water. Water did not smell good. ''Keep away. Keep away, Tarantula. That grass smells bloody,'' Lizard said. He spoke thus, because he did not like grass.

Thus spoke Lizard when he sang about his food below. ''I am going below,'' said Lizard, ''I go there to eat worms. Then I will return and see where Fox is going to hunt.' Thus sang Lizard from the top of the log.

Lizard did not like seed. He did not like grass. Thus he sang from the top of the log. When Tarantula brought him food, he said, ''Keep away from me. Keep away from me. I do not like grass. I would rather eat worms below.'' Thus sang Lizard about his food below.

Tarantula asked Lizard, ''Why don't you like the food that I eat?'' Lizard replied, ''It does not smell good to me. I am going. I am going. The ground is damp below.''

''Be sure to return,'' said Tarantula, ''for Fox is going to hunt.'' ''I go below to eat worms,'' said Lizard, ''I shall return.'' Thus spoke Lizard when he was starving. ''I am going below, then I will return. There is no food for me here.'' Tarantula said, ''You must surely return, because Fox is preparing to hunt in the hills.''

Fox was preparing to hunt. He said, ''I wonder if Mountain Lion is ready? Are all of you hunters ready? Mountain Quail may go with us. Skunk may go with us. Coyote may go with us. Wolf may go with us. We are going to hunt deer. Put Skunk on the lower side of the hill. Dove may go with us. Hummingbird may go with us.. They may all run on the hill. Crow may go with us.''

''I shall kill a large deer,'' said Mountain Lion, when Fox told him that he might hunt. Mountain Lion continued, ''Confine Night Hawk, for he is likely to steal from us, if we leave the camp. I am going ahead. I know where the big deer stay. Do not take Night Hawk with you, because he might take a whole deer in his mouth. I shall kill a large deer for us. I shall kill no small deer,'' boasted Mountain Lion. So spoke Mountain Lion, when he prepared to hunt for the large deer. He said, ''I am going into the hills ahead of the rest, to get a large deer for us.''

Mountain Quail said, ''I will break the neck of the large deer. I will break the neck. I will break it, I will break it.'' Thus spoke Mountain Quail before he started. He continued, ''You people can-

not enter the brush. I will enter the brush. I fear nothing. I do not think that you people are brave enough to enter the brush. I shall enter the brush between those large mountains. I shall break his neck. I shall break his neck, when I meet him in the brush, when I meet the large deer in the brush. I think that the rest of you are not brave enough to enter the brush between those great mountains. I am the one who always enters the brush." So spoke Mountain Quail, while he travelled toward the brush between those great mountains. "I am going into that brush. I think you people are afraid to enter that brush, for fear that you might meet a bear." So spoke Mountain Quail.

Bald Eagle said, "I am going too. I shall kill a large deer also. I do not think you people can find a large deer. I do not think you can fan the large deer. I do not think you can fan the large deer. When I fan him, I shall put him to sleep. Then I shall kill him. You tried to get ahead of me by leaving me behind. You must think that I am too old. I shall fan the big deer with my two wings, from both sides of the hill. From both sides I will fan him with my two wings. I am going. I am going to help you find the deer. I know where the deer stay. I will find them before you do. I shall fan the large deer with my two wings. When I see one I shall put him to sleep. I shall fan him. I shall fan him." Thus spoke Bald Eagle, when he prepared to hunt, when he told the Mountain Lion to prepare. Thus he spoke. Thus he spoke. "I am going. You people stay on each side of the creek and I will fan him with both wings from the middle."

Wolf said, "I shall chase him until I run him down. I shall chase the fawns, which sneak away from the big ones. If they escape from you hunters, I will chase them." So spoke Wolf, as he prepared to hunt with Mountain Lion. "I will run them over the hills. Just watch me. I will collect the deer in one place. I will run from sundown until sunrise, so that you hunters can kill them while I sleep. I will gather them in the night. Then when you start, send Skunk to me. If they escape from you, awaken me and I will pursue them until I capture them," said Wolf.

Coyote said, "I shall be there when the deer run. I shall eat them, while they run. There is no use of you hunters running, while I am there. You know that I am a good runner. If the deer get away from you, I shall chase them. I shall chase them. I shall chase them. I shall chase them. I shall chase them whether the ground is rough or smooth. I shall capture them just the same." So spoke Coyote

before the party set out. "I will bite the leg of the deer while he runs. The deer will have no chance to escape," said Coyote.

"I shall go with you, for I can find the deer in any place. I can find them anywhere. I know how to find them. I shall look down from the hills just before sunrise. I can find more deer than all of you. I will eat nothing but deers' eyes," said Crow, for he was very fond of them. "When we hunt, I shall find the deer for you. I know how to find them. When we return, all that you need give me are the deers' eyes. Perhaps you do not believe that I can find deer. I can find the deer before sunrise or after sundown. Eagle thinks that he is the only one who can find deer. I shall go with you. I shall find those deer for you. I excel Eagle in finding deer."

Fox prepared the men to hunt. He said, "We are going. Get ready. Get ready. Get ready, Mountain Quail. Get ready, Eagle. Get ready, Coyote. Get ready, Wolf. Awaken Skunk, prepare him, for he must walk on the side of the hill. Keep track of Night Hawk. Keep him hidden, for he is likely to swallow a whole deer." So spoke Fox, when he became the head chief and when he prepared his people for the hunt. "Gather Mountain Lion, Coyote, and Wolf on one side of the hill in an open place. They are good hunters."

Black Fox said, "I always go into the difficult places. I am going, too. I am going into the middle of the brush, when we hunt. I shall scent the deer from there. I shall enter the deep canyons and look for their tracks." So spoke Black Fox. Mountain Lion warned him, "You must be careful, when you enter the hills." "I fear nothing," Black Fox retorted. "I will enter the thickest brush. I will enter the brush and drive out the deer." So spoke Black Fox to Fox. Fox said that he was ready to start whenever his men were. "You must keep the big deer separate," he said to Black Fox. Black Fox said, "I shall start ahead and enter the hills. When you are ready, send Mountain Quail to awaken me."

Skunk said, "Just watch me hunt. I am going out to kill deer. I get them from both sides. After you have separated the large deer, tell me where they are and I will eject my fluid upon them. I will kill them all. I will make the fluid, which I eject upon them, very strong. But I want someone to carry me, because I cannot walk fast. I will have a load on me, anyway. I want to be sure to get a number of deer with my fluid. From the north side, I will eject my fluid. From the west side, I will eject. From the east side, I will eject. From the south side, I will eject. After you have gathered the deer,

earry me to the plaee where they are. I will take my son-in-law with me. I will danee on the top of a small roek, singing my song."

Dove said, "I shall eat seed before I go. I shall eat seed before I go. I shall run. I shall run after I eat the seed. You people cannot run. You stay in the brush." Thus spoke Dove to Chief Fox. "If a deer escapes from you, I shall eapture him," eontinued Dove. "If you people eat the deer, I shall eat the seed. I shall help you to obtain the deer." When Dove was ready, he said, "Let us go. Let Hummingbird eome with me." Dove took Hummingbird with him, when he went ahead of the rest of the part. He said to Hummingbird, "Let us raee. We will see who kills a deer first. Let us raee. Let us raee." Hummingbird aeeepted the ehallenge.

Hummingbird said, "When I ran a raee with Dove, I travelled quite fast. We were just about even at the end. I will try to eat the seeds that Dove eats. I will also eat flowers. I shall run another raee with him. I shall run a raee with him to the end of the world. I shall not go only to the middle of the world in my raee with Dove. I shall raee him to the end of the world. When he and I raee, it is a tie. I shall run a raee to the end of the world. If he ties me again, then he and I will travel together for all time. If he ties me, he and I will return and help Fox to kill the deer. He and I eat the seeds and flowers. Let him try the flowers and I will try the seeds."

Fox said, "Tell Hummingbird not to get in the middle. Tell him not to get in the middle. The men had better not travel too fast at first, for they will have plenty of running after we enter the hills." So spoke Chief Fox, when he prepared his hunters. He said to Mountain Lion and to Eagle, "Get ready. Take up eertain stations, where the deer eome out." He told Wolf to take his station near a plaee where the deer always eome out. "Dove and Hummingbird are to run first," he told Chief Mountain Lion. Chief Fox told his men to get ready, when he prepared to hunt deer. "I see that all of you are willing to hunt," he said.

Brown Wren said, "Coyote and I shall race. I do not think that Coyote ean beat me running. When I come home, I will raee with California Jay. I will see how fast Jay ean run. Jay and I will try eaeh other in a shooting contest, to see who is the better. Jay and I will shoot at eaeh other with arrows to see who ean jump about the quicker. If he exeels me at jumping, then perhaps he can hit me. I shall shoot four arrows and he will shoot four. I shall give him the first shot. Then I will shoot at him. I do not know who will be next

in the running of races. I fear that Jay will not get out of the way in time, when I use my arrow.''

California Jay said, ''I do not think that you can hit me. You can try and try. Thus I will sing, when I dodge your arrows. Thus I will do, when I tire you. I do not believe that you can hit me. I eat nothing but acorns. That is what makes me so lively. If I am seated, when the deer come out of the brush, I am not going to arise. I will kill the deer without arising. Thus I will handle the deer, when they come out of the brush. Are you a good dodger? Are you a good dodger? You are going to fight me with the arrow,'' he said to Brown Wren. ''I shall dodge you while I am seated. I shall dodge you while I am seated. I do not think that you can hit me after I have arranged my hair. You can try. You can try, but you will find that I am a good dodger.''

Turkey Vulture said, ''That is the way I shall do, when I put the deer to sleep. Thus shall I do. Thus shall I do. I shall look for the deer in the hills. Thus shall I do, when I hunt them in the brush. You will find them, when the blood turns into a rainbow. Then you will find them. I shall do my best. I shall do my best to be the first to obtain a deer. If I find dead deer after you return home, I shall eat them.'' Thus spoke Turkey Vulture. Thus he spoke, as they journeyed into the hills and as he looked for dead animals in the hills. He continued, ''I find the dead animals from the high mountains. When I see the blood, I shall come and tell you. When I look for deer, I wheel in one place. When the sun rises, you will see the blood turn into a rainbow.'' So spoke Turkey Vulture to Fox.

Turtle said, ''I will obtain water for the men when they are in the hills. I will obtain water for them, when they hunt. I will obtain water to wash the intestines. I will carry water for the hunters. I always carry water. I do not have to hunt with the men.'' Thus spoke Turtle, as he returned to the water. ''I shall get no deer. I shall get no deer,' he said. Turtle always carried water for the hunters. He always carried water. He knows how to carry water. He sings all the while, that he carries water. All that he does is to sing beside the water. He sings that he is to carry water.

Fox told his hunters to go and they all departed. All of the deer passed by Fox. All of the deer passed by Fox. He paid no attention to them, but just watched them. The deer scattered. Each of the other hunters obtained one. Most of the deer passed by Fox. He just watched them until the last came. As the last one approached,

he put his arrow in the bow and shot it. The arrow passed through the deer and penetrated all of the deer that were in line. In four gulches were four different deer that Fox killed. That many deer he obtained with one arrow. The feat showed that Fox was a better hunter than the others.

Then Skunk visited his son-in-law (Fox), while they skinned the deer. He said to his son-in-law, "May I ride on top of the pack, when you carry it?" Thus spoke Skunk to his son-in-law. His son-in-law replied, "You will be too heavy on top of the deer. I have all that I can carry without you." So said Fox to Skunk.

Skunk became angry. He said to his son-in-law, "Don't say that to me. If you don't carry me, I will eject my fluid upon you." Fox retorted, "Don't say that to me. I will kill you. Don't eject your fluid upon me. If you do, I will kill you. I will kill you with an arrow." "Don't say that," said Skunk. "I do not wish to die. There is no one here to help me, if you shoot me with an arrow."

Fox said to Skunk, "Night Hawk has the largest deer in his mouth. Hurry, help me skin this deer, or Night Hawk will get them all. Before we started I told you to leave Night Hawk home." Fox went to prevent Night Hawk from eating the largest deer. Night Hawk told Fox that he had nothing in his mouth. "The only thing I have in my mouth is something which belongs to my uncle. I have nothing of yours in my mouth." So said Night Hawk, when Fox threatened to kill him. Fox threatened to kill him, if he did not return the deer. While Fox was talking to Night Hawk, Skunk skinned the deer.

11. VALLEY QUAIL'S ADVENTURES

"I am going to visit my father," said young Valley Quail, "I am going up the mountain to visit my father. Give me my father's 'poison.'" His father's "poison" consisted of yellowjackets and other stinging insects, which he kept in a bag. "I am going up the mountain," said young Quail.

He tried his father's poison. He said to himself, "I will try it and discover how my father uses it." That is what young Quail said when he saw the deer. He saw a large band of deer. Then he opened his bag of yellowjackets. When he opened it, they flew to the deer and killed them. He killed all of the deer in trying his father's poison.

"No one will bother me," said young Quail. Then he went up the mountains through the deep canyons and forests.

He found Coyote. Coyote saw him and asked him what he carried in the bag. He told Coyote that he carried his father's poison. Coyote did not believe him and told young Quail that he was too small to carry poison. "I think you have something good to eat in that bag," said Coyote. Young Quail retorted, "No, I have nothing good to eat. If I open this bag, you will die. I am taking this poison to my father."

Coyote was not satisfied, but begged young Quail to open the bag. Quail became angry and gave Coyote the bag, telling him to open it and eat what he found within. When Coyote opened it, the yellowjackets flew out and stung him to death. Then young Quail called his poison back into the bag. All of the yellowjackets entered the bag at his request. He proceeded upon his way.

Next he met a bear. He said to himself, "I do not know what I am going to do with that bear. I do not think my poison will kill him. I will try it, anyhow." So saying, he opened the bag. The yellowjackets flew to the bear, to a number of bears under the trees. The yellowjackets killed all of the bears. Then young Quail recalled them.

He did not know which way to go after the yellowjackets had returned to the bag. He was very tired, but he said, "I will continue on my way." Proceeding farther, he found a mountain lion in a large tree. He did not know what to do when he saw the mountain lion. He said, "Mountain lion will eat me, I fear." Then he sat on a rock. He feared to pass the tree in which the mountain lion sat. He said to himself, "I think I shall not reach my father's place. I fear this mountain lion will kill me. I do not know what to do. I think that this animal in the tree is the one my father has always warned me about. I think this is a mountain lion, the kind that slaps people. I fear that I cannot kill him, but I will try." He turned loose his yellowjackets. They killed the mountain lion. After he had killed the mountain lion, he recalled his yellowjackets.

"That is the way I will do to anything that attempts to hurt me." Then he proceeded upon his way. He found a spring between two large rocks. Just as he stooped to drink he saw a mountain sheep. He said to himself, "Mountain sheep is all that my father eats. I think that I will try to kill this one." Then he opened his bag. The yellowjackets flew to the mountain sheep and stung him to death. He went over to look at the mountain sheep after he had killed him. The mountain sheep, being dead, was unable to attack him. Young Quail called his yellowjackets into the bag and went on his way.

After he had gone a distanee, he found a rattlesnake. "I do not know what I shall do with him," said young Quail. "I think this is rattlesnake, of whieh my father has told me. At any rate, I will try to kill him." So saying he opened the bag and sent the yellowjaekets to the rattlesnake. After they had killed the rattlesnake, he called them baek, ealled them baek.

After his yellowjaekets had re-entered the bag, he journeyed until he came to the immense rattlesnake Hamaua. "I do not know what I shall do now. Hamaua reaehes almost a quarter of the distanee to my father's plaee. I fear he will kill me here. I do not know what to do. I do not know what I shall do. I will try to kill him with my father's poison. Then he released the yellowjaekets. They killed Hamaua. After he killed Hamaua, he said, "My father always takes the skin of Hamaua. I think I will take it too." He skinned Hamaua. After he had taken the skin, he ealled the yellowjackets baek.

Then he eontinued up the mountain. He saw another mountain sheep mueh larger than the one which he had already killed. "I think I will kill that one. I think I will try to kill him. That is a mountain sheep, for whieh my father always searches."

He next met a band of blaek bears. He beeame so frightened that he elimbed a tree. "I will try to kill them," he said, "but I fear that I cannot." Then he opened his bag and released his yellowjaekets. They pursued the bears and made them run. Then they killed all of the bears. After they had killed the bears, he ealled them baek into the bag and then eontinued up the mountain.

At last he arrived at his father's house. His father asked, "Who brought you?" Young Quail replied, "I eame alone. I felt lonely below. I worried every day about you."

His father asked him if he had not seen something eoming up the road. Young Quail replied, "I killed many things." His father asked him if he had seen Hamaua. Then his father asked him if he had skinned Hamaua. He told his father that he had. Young Quail said, "You always told me to test those yellowjackets, when I eame to see you. I tried them and killed everything that I saw. I brought this poison to you."

His father asked him what he proposed to do with the yellowjaekets, asked him if he wanted them for himself. "If you want to try my poison, you may do so," his father said. Young Quail then proeeeded up the mountain beyond his father's home. He found a bear and killed it in the usual way. His father watehed him. At first his father said, "I do not know how he will do it." Then young Quail

turned loose his yellowjackets. His father laughed and asked him if that was what he did as he came up the road. "Who taught you?" asked his father. "How do you recall the yellowjackets?" Young Quail replied, "I recall them. Nobody taught me. I learned by myself. You did not teach me."

Then his father stopped questioning him and told him that he might do whatever he pleased. Young Quail replied, "I will return tomorrow the same way that I came. I just came up to see how you were faring, so that I might stop worrying about you." His father said, "All right, you may return, but I would rather keep you here with me. However, I suppose you like it better below. All right, you may go tomorrow." Young Quail said, "But I will return to see you. I will go back the same way. I shall arrive home sometime if nothing happens to me on the way."

[The story-teller said that young Quail started from his camp on the west side of the San Joaquin River and visited his father, who lived high in the Sierra Nevada.]

STORIES BY WILLIAM FULLER

12. THE THEFT OF FIRE

Lizard saw the smoke. He said: "Smoking below, smoking below, smoking below, smoking below. My grandmother starts a fire to cook acorns. It is very lonely."

Flute-player (Mouse) was sent down the mountains into the valley to secure the fire. Flute-player departed, taking with him two flutes. He finally arrived at the assembly house from which the smoke was issuing. He found it crowded, but he was welcomed and the people persuaded him to play. He played and he played.

Then they put a feather mat over the smoke hole at the top of the house and shut the feathers in the door. They closed the door with the feather dress. They told the doorkeeper to close the door tight.

Flute-man played continuously. The people fell asleep and snored. Flute-player remained awake and played. Finally, he concluded that all were fast asleep. He arose and took two coals from the fire, placing them in his flute. Then he put two coals in the second flute. He proceeded to the door, cut loose the feathers, passed out, and started homeward.

The people awoke to find him gone and with him the fire. Hail and Rain were sent in pursuit, for they were the two swiftest travellers among the valley people. Hail went, but Flute-man heard Hail and Rain coming, so he threw one of his flutes under a buckeye tree. Rain asked him what he had done with the fire. "You stole our fire," Rain said. Flute-player denied it. Then Rain returned home. The placing of the flute, with the coals in it, under the buckeye tree resulted in the fire always being in the buckeye.

When Rain started back, Flute-man took his fire from under the buckeye and again proceeded homeward. He arrived at home safely and brought the fire into the assembly house. He told the people that Rain had taken one flute with coals in it. He said, "Rain took one flute from me. I have only one left."

The chief told Flute-player to build a fire, and the latter produced the coals from his remaining flute. A large fire was made. It was then that people lost their language. Those close to the fire talked correctly. The people at the north side of the assembly house talked brokenly. Those at the south side talked altogether different; so did those at the west side and at the east side. This was because of the cold.

Coyote brought entrails and threw them on the fire, extinguishing it. The people became angry and expelled Coyote, telling him to remain outside and to eat his food raw. That is why Coyote always eats his meat uncooked.

13. BEAR AND THE FAWNS

"Sister-in-law, let us hunt grass," said Bear. "Let us go," said Deer. After they had gone a distance, Bear said, "Let me louse your head. Let me bite the lice." Bear bit Deer so that she died.

Deer had told her Fawns before she left that a bag hung in the house. She told the Fawns: "If your aunt, Bear, harms me, bites me, that bag will fall from where it hangs." The bag fell. Then the Fawns saw their aunt returning. After she entered the house, they started to search her basket. She said to them crossly, "You are always looking for something to eat. You are always hungry. Keep away from that basket." They kept searching, however, and found their mother's liver. They cried, "Liver, liver."

Later the Fawns and the Bear Cubs played in a hole [sweat house?], fanning smoke into each other's faces. First the Cubs fanned the Fawns. "When we call, you must stop fanning," said

the Fawns. After the Fawns had been smoked, they told the Cubs to enter. The Fawns then fanned the Cubs in the hole. The smoke became too dense and the Cubs called to the Fawns to cease. They only fanned the harder until the Cubs were suffocated.

"Mother, mother, liver; mother, mother, liver; mother, mother, liver," cried the Fawns. Their aunt, Bear, said, "What is the use of talking about your mother. She is camping for the men." The Fawns only cried the more, "Mother, mother, liver." "Stop saying that, or I shall bite you," said Bear. "Your mother is still camping."

"Grandchildren, for whom are you searching?" said the Lizard. The Fawns replied, "Grandfather, we are hunting for our mother. Grandfather, will you show us the door of your house? Our aunt wants to kill us. Mother, mother, mother, mother. Grandfather, let us in on the east side of your house, on the south side." Their grandfather finally let them in.

Bear arrived at Lizard's house after the latter had taken in the Fawns. She called, "Nieces, where are you? I am looking for you. Please let me in quickly." She tried to enter, asking repeatedly where the door was located. They told her to go to the top of the house. "The door is right on top of the house," they said.

Meanwhile they heated a stone in the fire. They said to Bear: "Open your mouth wide and come down through the smoke hole." As Bear entered with her mouth open, they shoved the red-hot stone down her throat. She died in agony, being burned to death from within.

14. YAYALI, THE GIANT

"Where are you, grandchild? Where are you, grandchild? Where are you? Where are you? Yes. Yes. I am lost. Where are you? This way. Where are you, grandchild? Someone comes. Look out. Get ready. Prepare yourself, for Yayali comes."

The people broke cones from the tops of the pine trees and bundled these together. As Yayali started to climb the declivity where the people had taken refuge, they set fire to the bundles of pine cones and threw them into Yayali's burden basket. They threw the burning cones into the basket. Yayali became so hot that he tumbled. "Which way shall I fall?" he asked. They told him to fall to the north.

[The Giant met his death near Columbia, Tuolumne County. The informant has seen white rocks near Columbia, reputed to be the bleached bones of the Giant.]

ABSTRACTS

1. *The Theft of Fire.* Geese and others gather in an assembly house in the hills. They lack fire. Lizard discovers fire emerging from an assembly house in the valley. Flute-player (Mouse) goes to steal fire. He finds the entrances of the assembly house guarded by Bear, Rattlesnake, Mountain Lion, and Eagle. He enters through the smoke hole by cutting the feathers of Eagle's wing. He fills with fire four flutes with which he escapes. On the homeward journey he is pursued by Rain and Hail. Hail catches him, but Flute-player has concealed his flutes in the water and denies having the fire. He is met by Coyote, who has become impatient. After his arrival, Flute-player plays his flutes on top of the assembly house, dropping coals through the smoke hole. Coyote interrupts him before he finishes. Because of the interruption, some people receive no fire. Those in the middle of the assembly house receive fire, cook their food, and talk correctly. Those on the sides (distant tribes) receive none, eat raw food, and talk differently.

2. *Bear and the Fawns.* Bear invites her sister-in-law, Deer, to gather clover. They louse each other. Bear kills Deer by biting her neck, eats her, and takes home the liver in a basket of clover, which she gives to Deer's two daughters. The Fawns recognize the liver and decide to escape. They take with them their mother's baskets, awls, and brushes, which they throw off the trail as they flee. As Bear pursues, these objects whistle and decoy her from the trail. The Fawns cross a river on the stretched leg of their grandfather, Daddy Longlegs. When Bear crosses, he withdraws his leg and she falls in the river. The Fawns reach the assembly house of Lizard, another grandfather, who shelters them and heats two white stones. On Bear's arrival she is told to enter through the smoke hole with her mouth open and eyes closed. Lizard then throws the hot stones down her throat. After her death, he dresses her hide and cuts it. The larger piece he gives to the older Fawn, the smaller piece to the younger. He tells them to run and discover the sound they make. The smaller hide makes the louder noise. When they run against a tree, the younger Fawn shatters it more completely. Lizard send the Fawns above and they become Thunders.

3. *Yayali, the Giant.* The Giant enters the hills in search of human victims. Chipmunk, imagining that his wife's brother approaches, answers the Giant's calls. As he brings the Giant to his assembly house the latter kills him with a stone from his burden basket. Chipmunk is eaten by the Giant, who marries his widow. She hides Chipmunk's daughter in a pit, feeding her venison. The woman pretends to eat the human flesh and pine nuts obtained by the Giant, but in reality eats only venison and pine nuts obtained by Chipmunk. She gives birth to two giants.

Chipmunk's brother dreams of him and visits him. He finds the doors of Chipmunk's house blocked with boulders to prevent the escape of Chipmunk's widow. Chipmunk's brother prepares to kill the Giant. He digs holes and sharpens a manzanita stick. He sends his sister-in-law to her father. She takes her daughter and a deer skin of crushed obsidian. The Giant returns and tries to capture Chipmunk's brother, who escapes by jumping into his holes. He tells the Giant that he will allow himself to be captured after the Giant dances. From the roof he decapitates the Giant, whose head projects through the smoke hole when he dances.

The Giant's brothers, following a dream, visit their brother's house and unknowingly eat his flesh which Chipmunk's brother has scattered about on trees and rocks. The youngest Giant discovers his brother's head. Following dreams, the Giants pursue Chipmunk's widow, who escapes repeatedly by throwing crushed obsidian in their eyes. She reaches the house of Lizard, her father, who spits on the house and turns it to stone. He calls upon the wind, the snow, the hail, and the flood to destroy the Giant's brothers. They blow back the wind, melt the snow by shouting, and stop the hail by shouting. The flood drowns them.

4. *The Making of Arrows.* Two brothers, Prairie Falcon and Dove, decide to hunt, but lack weapons. They throw their grandmother into the water, taking her tooth for a knife and pulling sinew from her limbs. They make a bow and arrows. Their grandmother enters the water and becomes Beaver. The two brothers have a contest, shooting twice to the east end of the world, and twice to the west end. The arrows strike together. The brothers race to them, both running at the same speed. The second time that they shoot west the arrows strike in a bush, the root of which they eat while digging.

Their grandmother causes the water to drown Prairie Falcon. Dove rolls about the country crying for his dead brother and bruising and cutting himself. He meets Spark, whom he sends to visit the old woman, who is crushing bones. A small bone flies forth which Spark seizes and places on an arrow. He shoots it to Dove, who picks it up. The point transforms itself into Prairie Falcon, who cries over his brother Dove's injuries. The various birds contribute one feather apiece with which Dove is rehabilitated. The brothers travel about the world visiting the rocks which bruised Dove. They fail to secure the return of their grandmother, who remains in the river as Beaver. Thenceforth all people make arrows.

5. *Prairie Falcon's Marriage.* Chief Prairie Falcon marries Green Heron's daughter, also Meadowlark. Chief Eagle takes Meadowlark. Prairie Falcon in anger travels about the world. He threatens to kill his unfaithful wife if she follows him, but changes his mind when his sister says that his wife will save his life. Returning, he visits his sister, who tells her husband, Lizard, to restrain his dogs, which are rattlesnakes and bears.

Prairie Falcon starts for the place where his father died. He wife follows. He goes south. Upon his return he finds that his wife has followed him, so he sets out to overtake her. Together they visit his father, Owl. Lizard throws fire, causing a conflagration. Prairie Falcon escapes by flight. His wife escapes by pulling two hairs, which become a lake, in which she submerges herself. Aided by the winds, Prairie Falcon and wife pass through a hole which closes and opens. At his father's village, he finds that Chief Mountain Sheep's people wish to play games with him, the loser to forfeit his life. Chief Mountain Sheep demands the loan of Prairie Falcon's wife and sends in exchange another woman with whom Prairie Falcon declines to sleep. Prairie Falcon objects to sending his wife to Mountain Sheep's house, and in vain offers a string of beads in lieu of her.

Gopher aids Prairie Falcon by digging tunnels on Mountain Sheep's side of the field. Following football games which Prairie Falcon wins, he shoots Mountain Sheep.

He tells his sister that he killed the people at the other village. She tells him not to speak thus in the presence of Lizard. Prairie Falcon is offended and leaves home, going to his father-in-law, Green Heron, and remaining two days. His father, Dove, and Coyote urge him to marry a girl with whom he has been going.

6. *The Flood.* Chiefs Prairie Falcon and Eagle and their people take refuge upon a high mountain to escape a flood. Coyote is unable to go because he has lost a leg. He escapes by clinging to a log. On the mountain dwells Rattlesnake. The waters rise higher, necessitating a second flight. Flicker carries Rattlesnake, who bites him. Rattlesnake is dropped and drowns. The refugees find a piece of dry land. The entire world is flooded. Prairie Falcon sends forth Dove to discover if human beings survive. Later Prairie Falcon sends forth Dove and Hummingbird to bring mud. He tells them not to eat seeds or suck flowers.

7. *The Repeopling of the World.* Following the flood there are no human beings. All have drowned. Chief Eagle asks Coyote to resurrect mankind. Coyote does so by singing many days, following the advice of a skeleton which appears in a dream.

8. *The Search for the Deer.* The deer hide themselves in various caves in the mountains. The people starve. The hunters, Mountain Lion, Fox, Wild Cat, Black Fox, and Crow, search in vain for deer. Crow does not return. Others search for him. A second Crow, brother of Crow who fails to return, searches for him and for the deer. From a mountain top he discovers the deer in a cave. The people surround the cave and young Mountain Lion enters to start the slaughter. He faints from the heat and his father, Chief Mountain Lion, rescues him. All deer escape. Some people die of starvation. None return home because weak with hunger. Chief Mountain Lion proceeds homeward alone. He meets Skunk, who demands a ride on his back, agreeing to save the lives of some of the people. The Chief gives him a ride. Skunk tells the Chief that he does not care if all of the people die, so long as he rides across the river. The chief pretends to stumble. Skunk falls into the river and drowns. Across the river the chief meets the first Crow descending a hill with deer. The remaining people are saved.

9. *Salamander and Chipmunk.* Salamander tells Chipmunk that he failed to obtain a big deer. Chipmunk sets out in search of his father. He meets two Deer women, who capture him and take him to the sky. Their father throws ropes to them with which to lash Chipmunk. Chipmunk refuses to eat seed. He kills their father after fattening him by singing. Two of Chipmunk's brothers, Brown Bird and Tuyipitina, search for him in vain. His older brother climbs to the sky and rescues him. The two brothers escape by clinging to arrows which strike at their home. At home Chipmunk builds a fire into which he throws Salamander, whom he blames for his troubles.

10. *Lizard and Fox.* Lizard goes below to eat worms. Tarantula tells him to be sure to return, as Fox is to hunt. Fox assembles the hunters. Each boasts of his prowess and of what he intends to do in the deer hunt. Mountain Lion, Mountain Quail, Bald Eagle, Wolf, Coyote, Crow, Skunk, Dove, Hummingbird, Brown Wren, California Jay, and Turkey Vulture participate in the hunt. Turtle promises to carry water for the hunters. Fox orders that Night Hawk be left home, for fear that he might swallow the largest deer whole. Races between Dove and Hummingbird and an arrow-dodging contest between Brown Wren and Jay are discussed.

Each hunter obtains one deer. Fox waits until the last deer are passing. With one arrow he kills four deer in four canyons. While they skin the deer, Skunk visits his son-in-law, Fox, and asks that he be allowed to ride on top of the pile which Fox is to carry. While Skunk and Fox threaten to shoot each other with their fluid and arrows respectively, Night Hawk takes the largest deer in his mouth. When accused of theft by Fox, Night Hawk denies it.

11. *Valley Quail's Adventures.* Young Valley Quail visits his father in the mountains. He carries in a bag his father's "poison," which consists of yellow-jackets and other stinging insects. At his bidding the insects kill various animals. Coyote insists that he has food in his bag. Quail allows Coyote to open it and the insects sting him to death. Other creatures killed are deer, bears, mountain lions, mountain sheep, rattlesnakes, an immense fabulous rattlesnake named Hamaua, and black bears. Valley Quail's father is surprised that his son arrives safely. His son demonstrates his use of the poison. He plans to return on the following day.

12. *The Theft of Fire.* A brief version of 1, also accounting for buckeye fire drill.

13. *Bear and the Fawns.* A brief version of 2, plus suffocation of Bear Cubs.

14. *Yayali, the Giant.* A very brief version of 3, in which Giant is burned to death.

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